THE
JEWISH UTOPIA

BY

MICHAEL HIGGER, Ph. D.

JUDAICA

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TO

THE HEBREW UNIVERSITY
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SYMBOL OF THE JEWISH UTOPIA

PREFACE

The aim of this work is to present, in a comprehensive way, the traditional Jewish conception of the ideal life for individuals, as well as for nations. The problems taken up in the book are discussed, not from a theological viewpoint, but rather from that of the prophecies of the prophets as interpreted by the rabbis. The doctrines concerning God, Torah, Israel, Messiah, the future world and so forth, are, therefore, referred to, only where they are directly related to the subject of an ideal life in the ideal era to come. For my main problem is to reconstruct an ideal social life on earth as pictured by the rabbis of old.

The Tannaitic literature, the Babylonian and Palestinian Talmudim, and the Midrashim, were utilized as the basis of the work. Allusions are occasionally made to the Apocryphal and Pseudepigraphal literature, and to the Jewish prayer book. Since the purpose of the work is to reconstruct, not a purely prophetic, but a prophetic-rabbinic ideal life, only those allusions to the Bible which are quoted in the rabbinic sources are given. With a few minor exceptions, no attempt was made to allude to the Mediæval Jewish authorities, like Maimonides, Naḥmanides, Abravanel, and others, who dealt with some phases of my problem.

It is self-evident that a debatable subject of this nature will invite a number of criticisms. The orthodox and reformed groups alike, it is expected, will disagree with many of the interpretations and conclusions. These groups are advised, however, to consult carefully all the sources given in the notes before they form an opinion about the conclusions herein arrived at.

For the benefit of the prospective critic and of the student of Jewish eschatology, it may be added that the old method of some authorities to differentiate between certain terms which designate the " future world " and the " future era ", respectively, was for my purpose, entirely ignored. Every passage was studied carefully for its contents, regardless of the particular expression employed by the rabbis in referring to the " future ". If the passages speak, for instance, of poverty, of large families, or, of universal peace, in the future, it is evident that such passages, irrespective of the term used for the " future ", allude, not to the future world, or the realm of the spirit, but rather to the ideal era on this earth. If, on the other hand, a statement speaks of a " future " when there will be no eating, no drinking and so forth, it is equally clear that such a statement refers to the world of the spirit—a subject which the present work does not include.

The reader who will hastily pass judgment concerning the book and label it as " radical ", is likewise reminded of two important facts. First, that the subject matter is Utopian in nature, and that established institutions of our social structure naturally should not expect any complimentary statements at the hands of a Utopian author. Secondly, nearly all the statements and conclusions set forth in this work are rabbinic, and not my own—even though the style employed, namely, that of paraphrasing the rabbinic passages and statements, may suggest that I express my own personal views.

The Bible translation of the Jewish Publication Society was used for the biblical references. In a few places, parts of, instead of complete, verses are quoted, because they are so quoted in the rabbinic sources.

All the sources are given fully in the notes at the end of the book. When the paraphrased rabbinic quotation con-

tains a biblical reference, the biblical source is mentioned first, in the notes, and the rabbinic sources follow in their regular chronological order.

I wish to express my hearty thanks to Prof. Louis Ginzberg, Prof. Alexander Marx, Prof. Harry A. Wolfson, and to Rabbi Ira Eisenstein, for many helpful suggestions.

MICHAEL HIGGER.

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CHAPTER I

INTRODUCTION

The non-Jewish world will be surprised to learn of a Jewish Utopia. The great masses of Christians are brought up under the erroneous notion that the Golden Rule, "Thou shalt love thy neighbor as thyself", was proclaimed first by Jesus. To inform them that it is already found in the Book of Leviticus, 19, 18, would be for them an additional proof of rabbinic "legalism". To the average Christian theologian, Judaism and Jewish nationalism terminated with the destruction of the Second Temple, and rabbinic writings since that period consist mainly of legal dicta and regulations. The Talmud is thus catalogued under "philology" at some of the otherwise liberal Christian Theological Seminaries. Under such a system of Christian education, which is imbued with the spirit of a trinity of dogmatism, prejudice, and ignorance, no non-Jew would expect a plan for reconstruction of a suffering humanity to come from the Talmud and cognate rabbinic literature.

Let us, therefore, listen to the opinion of a Talmudist of the fourteenth century, concerning the ideal World. R. Menaḥem ben Aaron ibn Zeraḥ was a Spanish codifier, and thus a "legalist". At the end of his code, Ẓeda la-Derek, he says: "It is a fact well-known to every one who would admit to the truth . . . that many predictions of the prophets concerning a Utopia for Israel and mankind have not been fulfilled . . . as, for instance: 'And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name one'[1]; 'And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall

not lift up sword against nation, neither shall they learn war any more'[2]. Nations are producing more swords and ammunition than in any other time in the past; wars of nation against nation are greater and fiercer than ever before. . . ."[3]

Charges of a similar nature are found in one of the late Midrashim: "The congregation of Israel says to the Lord: Master of the Universe, many good prophecies have the prophets of old prophesied, and not even one of them has been fulfilled. Jeremiah said, Then shall the virgin rejoice in the dance, and the young men and the old together[4]; Hosea said, Yet the number of the children of Israel shall be as the sand of the sea[5]; Joel said, And it shall come to pass in that day, that the mountains shall drop down sweet wine[6]; Amos said, Behold, the days come, saith the Lord, that the plowman shall overtake the reaper[7]; Isaiah said, The mountain of the Lord's house shall be established as the top of the mountains[8]; and, finally, it was said, There shall yet old men and old women sit in the broad places of Jerusalem[9];—and we do not see any one of these predictions realized."[10]

The two quotations indicate the key-note to the philosophy underlying the rabbinic Utopia. An ideal society among the family of nations, as visualized by the prophets, although not realized as yet, will ultimately be achieved. Nations will come, nations will go. Dogmatic Christianity has come, dogmatic Christianity will be gone. "Isms" have created nations, "isms" will destroy nations. Capitalism has brought happiness and woes to mankind; communism may bring its paradises and hells to mankind. Doctrines have shaped the destinies of peoples, doctrines may bring destruction to peoples. But the millennium will come only when the nations of the earth direct their efforts toward the visions of the prophets, and make function the teachings of Amos, Isaiah,

and Micah. Only then will the day be ushered in, in which the ideal world and our present era will, in the language of a Palestinian Amora, " kiss each other, as a sign of the arrival of the new era, and the departure of the old ".[11]

Unlike Plato's Republic, where the ends sought are political rather than spiritual, the motive of a Prophetic-Rabbinic Utopia is the spiritual perfection of human society. In the Republic, to be sure, the supreme virtue in the ideal commonwealth is Justice. But Plato is chiefly concerned with what will hold the ideal city together. The rabbis, on the other hand, are mainly interested in that ideology which would hold the whole world, or the Universal State, together. The ideal behind the Jewish Utopia is spiritual and ethical harmony.

Furthermore, the main purpose of the Republic is to discover the reasons for the merits of Justice over injustice. But to the spiritual leaders in Israel, this was no problem at all. That Justice was superior to injustice, the rabbis knew from common sense, as well as from centuries of sad experiences of Israel.

A similiar contrast may be discerned between modern conceptions of a Utopia and the rabbinic conception. In Bacon's " New Atlantis ", science is the key to universal happiness. Campanella's " Civitas Solis " pictures a communistic society. H. G. Wells's Utopia is a world community. It is a single civilization whose " net of posts, rules of laws and order, are the same in all communities throughout the world ". The unit of social life in these schemes varies from, the family, as in More, to the world, as in Wells. The main limitation of these plans, including that of Wells, is that they are one-sided. Their authors do not consider the necessity for a spiritual revolution, or for a transvaluation of values. They build their ideal structures on the faulty foundations of the present system.

A Jewish Utopia begins where Wells leaves off. It starts with the world as the basis of the new social life. From that viewpoint, the rabbis picture first a scheme of a transvaluation, of spiritual, intellectual, and material values, and a complete spiritual transformation. Having laid this foundation of the new, ideal order, the Jewish idealists proceed with the rest of their plan, and complete the super-structure of their Utopia. In that part of the structure, there are, to be sure, a few common elements in the rabbinic and the other Utopias; as, the ideals of common interest and mutual helpfulness; coöperation supplanting competition in the new social order; the toil of industry being reduced to a minimum, and thus permitting a higher cultural and intellectual life. Like the other Utopians, the rabbis were aware of the evils of the present conditions, but optimistic as to the potentialities of mankind in the future. They believed mankind to be a progressive organism endowed with marvellous powers and capabilities, with endless capacities for moral, ethical, and intellectual development.

Some modern Jewish thinkers maintain that Judaism developed historically along the same lines as Christianity, in that it was mainly interested in the other world, the world of the soul; Judaism considered this world as a vestibule to the world to come. It was only the period of the modern reform movement that brought a change of attitude toward this world. According to this view, traditional Judaism was not primarily concerned with the worthwhileness of life in this world.

That this theory is absolutely fallacious, one learns from the fact that, alongside the views that this world is a preparation for the next, rabbinic literature contains numerous passages describing the kind of ideal life that nations as well as individuals must lead so that a universal paradise of mankind might be established in *this* world—with no reference to

the future world whatever. In fact, the yearning for an ideal life in this world, as found in rabbinic writings, may be much older than the theory that this world is merely a vestibule to the next world. For that yearning is rooted in the teachings of the Prophets, who were mainly concerned with an ideal life of universal peace and brotherhood in this world.

The following is a striking illustration: R. Simeon ben Eleazor, a Tanna of the fourth generation, states that the wicked are punished and the righteous rewarded, in this world, for, in the next world, "his breath goeth forth, he returned to his dust".[12] There may be some relation between this view of R. Simeon, and another statement quoted somewhere else in his name, namely, that he who is prompted by love to perform ethical and religious acts is greater than he who is prompted to them by fear.[13] At any rate, is not the first statement in direct opposition to the doctrine that this world is merely a vestibule to the world to come?

A picture of a Jewish Utopia on earth is given in a very old source, namely, in the Sibylline Books. The passage describing an ideal city is found in the oldest portion of the Sibylline Books, and is undoubtedly of Jewish origin. Here is an extract of it, in accordance with the version rendered by Charles: "There is a city Camarina down in the land of Ur of the Chaldees, from which comes a race of most righteous men, who ever give themselves up to sound counsel and fair deeds. . . . These diligently practise justice and virtue, and not covetousness, which is the source of myriad ills to mortal men, of war and desperate famine. But they have just measures in country and city, nor do they carry out night robberies one against another, nor do they drive off herds of oxen and sheep and goats, nor does a neighbour remove his neighbour's landmarks, nor does a man of much wealth vex his lesser brother, nor does anyone afflict widows but rather assists them, even ready to supply them with corn and wine

and oil. And always the wealthy man among the people sends a portion of his harvest to those who have nothing, but are in want, fulfilling the command of the Mighty God, the ever abiding strain: for Heaven has wrought the earth for all alike." [14]

It is commonly charged against the teachers of religion that all they can do for us is to give us consolation in our present afflictions and lead us to hope for future happiness in the world to come; that all that the church wants is more souls for heaven. These accusations certainly cannot be made against Judaism. From the time of the prophet Amos down to the close of the Mediæval period, the problem of improving the material conditions of Israel and of mankind in general, was the main concern of the spiritual leaders in Israel. This is apparent from even a cursory glance at the prophetic and rabbinic writings.

The underlying Jewish attitude is, as Abravanel has pointed out throughout his work, Mashmi'a Yeshu'ah, that the major predictions of the Prophets concerning universal peace and happiness were not realized during the Second Commonwealth; nor have they been fulfilled by Christianity. The basis of the Rabbinic Utopia is, therefore, the millennium pictured by the prophets. The rabbis occasionally give a coloring of their own; but this plant rooted in prophetic soil was watered with the moisture of Israel's age-long experiences since the days of the prophets. What are these roots of the prophetic idea of a paradise on earth, as understood by the rabbis? The answer to this will be the burden of the following chapters.

RIGHTEOUSNESS AND JUSTICE

CHAPTER II

RIGHTEOUSNESS AND JUSTICE

Words stand for certain symbols, or ideas; but some words have so often been misused that they have lost the very ordinary meanings, or symbols, which they were meant to convey. One of these unfortunate terms is the word "righteousness". With the rise of the modern liberal school of preaching, the term "righteousness" has become the by-word of the preacher of every faith. Just as the homilies of the ancient rabbis were saturated with the terms "God", "Israel", and "Torah", so the modern sermon is adorned with "righteousness" in its proposition, body and conclusion. But no attempt is made to analyze the meaning and force of that term. By now it is difficult to convince the world that the word righteousness requires an analysis; that it is possible to specify in concrete terms what constitutes righteousness; that the Jewish Utopia is built upon this very term, or idea, of righteousness; or, that the Kingdom of God in this world will come only when suffering mankind passes through the gate of righteousness.

By a careful study of the rabbinic sayings that picture an ideal world, one gets a clear idea as to what constitutes a Jewish Utopia. Some of the passages, to be sure, do not refer to this life, but rather to the life of the soul in the world to come. Nevertheless, they reflect and register, at the same time, the rabbinic attitude towards the ideal life of the individual, as well as that of the family of nations.

To understand the rabbinic conception of an ideal world it will help us if we imagine a hand passing from land to land, from country to country, from the Persian Gulf to the

Atlantic Ocean, and from the Indian Ocean to the North Pole, marking "righteous" or "wicked" on the forehead of each one of the sixteen hundred million inhabitants of our earthly globe. We should then be on the right road toward solving the major problems that burden so heavily the shoulders of suffering humanity. For mankind should be divided into two, and only two, distinct and unmistakable groups, namely, righteous and wicked. To the righteous would belong all that which God's wonderful world is offering; to the wicked would belong nothing. In the future, the words of Isaiah, in the language of the rabbis, will be fulfilled: Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed.[15] This is the force of the prophecy of Malachi, when he said: Then shall ye again discern between the righteous and the wicked, between him that serveth God and him that serveth him not.[16]

When will this world become a vineyard? When the Holy One, blessed be He, will raise the position of the righteous who are degraded in the world.[17] In the present era the righteous are afflicted. But in the ideal world, this verse will be applied to them: Yea, I will rejoice over them to do them good.[18] According to R. Johanan, a Palestinian Amora of the third century, all the visions of the prophets describing an ideal future, were meant only for repenters and for those encouraging scholars in their studies. For, as far as the righteous and the scholars themselves are concerned, no mortal eye has ever perceived their happy state to which they will attain.[19]

All the treasures and natural resources of the world will eventually come in possession of the righteous. This would be in keeping with the prophecy of Isaiah: "And her gain and her hire shall be holiness to the Lord; it shall not be

treasured nor laid up; for her gain shall be for them that dwell before the Lord, to eat their fill and for stately clothing." [20] Similarly, the treasures of gold, silver, precious stones, pearls, and valuable vessels that have been lost in the seas and oceans in the course of centuries will be raised up and turned over to the righteous.[21] Joseph hid three treasuries in Egypt: One was discovered by Korah, one by Antoninus, and one is reserved for the righteous in the ideal world.[22] In the present era, the wicked are ordinarily rich, having many comforts of life, while the righteous are poor, missing the joys of life. But in the ideal era, the Lord will open all the treasures for the upright, and the unrighteous will suffer.[23] God, the Creator of the world, is not satisfied with the present era in which the wicked prosper. He will be happy, so to speak, only in the era to come, when the world will be governed by the doings and actions of the upright, and thus all the joys and happiness will be shared by the righteous and just.[24]

That scholars would come under the category of the righteous we learn from another source. A scholar asked R. Judah ha-Nasi, as to the meaning of the above-mentioned verse, "For her gain shall be for them that dwell before the Lord to eat their fill and for stately clothing". To this, R. Judah replied: "This alludes to people like you and your colleagues, who are wrapped in linen, and who think of themselves of no importance whatever." [25] This is corroborated by a statement of R. Jeremiah to the effect that in the future, the Holy One, blessed be He, will rejuvenate the life of the scholars, both in their physical constitutions, reflected in their facial expressions, and in their attires;—as it is said, But they that love Him be as the sun when he goeth forth in his might.[26] The main reward of the scholar, however, will be intellectual and spiritual in character.[27] Thus, it is the scholar who is intellectually master both in this era and in the era to come; [28] and the light of the scholar will be as brilliant as torches and lightnings.[29]

The conception of an ideal Universal State in which only the upright and just prosper, is well described in a Utopia, pictured by the Prophet Elijah, according to a rabbinic version: "Elijah said: I behold all the wicked of the earth disappeared, and all the righteous in control of the land. The earth, planted with all kinds of good things, lies before the righteous. The tree which God has planted is standing in the midst of the Garden—as it is said, And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail.[30] Ships are coming from En-gedi even unto Eglaim, carrying riches and abundance for the righteous.[31] I behold a beautiful, large city, coming down from heaven. It is the city of Jerusalem, rebuilt, and inhabited by her people. The city is situated among three thousands towers. The space between each two of the towers is twenty 'ris'. At the end of each 'ris' there are twenty-five thousand cubits of emeralds and of precious stones and pearls. I behold houses and gates of the righteous with their proper door-frames. The door-posts are of precious stones, and the treasuries of the Temple are open, even unto their doors. And learning and peace prevail among them".[32]

That the righteous should be the only ones entitled to all the bliss and happiness in the ideal world, one can easily infer from the glorious future which the rabbis picture for the just and upright in the world to come. "The Holy One, blessed be He", says R. Eleazor in the name of R. Ḥanina, "will place a crown upon the head of each of the righteous".[33] The Lord has stored up for the upright in the Garden of Eden all plants that are good to look at and that are best to be eaten.[34] Each one of the upright will have a canopy of glory for himself, as a sign of his splendour.[35] God will make a feast for the righteous, and they would need no balsamum, nor any other spices. A northern and a southern wind would

bring to them lakes of all kinds of perfumes of the Garden of Eden.[36] In the future, the Holy One, blessed be He, will arrange a chorus for the righteous in Paradise. He will sit in the center and each of the righteous will be able to point to Him with his finger, as it is said: "And it shall be said in that day: Lo, this is our God, for whom we waited, that He might save us, this is the Lord, for whom we waited, we will be glad and rejoice in His salvation." [37] The Lord will similarly arrange an academy of the righteous in the world, and he will preside at their sittings.[38] A meeting of elders, appointed by God, would announce the advent of the Kingdom of God in the world, and His reign in Mount Zion and in Jerusalem.[39] At the sittings the Lord will expound the meaning of the Torah. After the meetings God will be sanctified by one of the members of the group, and this sanctification would be universally approved by popular acclamation.[40]

Consequently, in the new era, the upright and just will occupy a position next to God. They will be called by the name of God; [41] and they will, therefore, be called "holy".[42] Moses, the ideal of a righteous man, will be praised by multitudes of righteous men, as God was praised by Moses in the presence of the multitudes of Israel.[43] In the future, the Lord will walk in the Garden of Eden in company with the righteous, considering them His equals.[44] Again, in the ideal world, all the glory and victory will be with the righteous.[45] Before they call, God will answer, and while they are yet speaking, He will hearken.[46] In the present era, the Lord suffers the trouble of those who worship Him. But in the millennium, He will ever be mindful of them.[47] In the new era, the upright and just will be received by God as children are received by their father and as disciples by their master.[48] They will be put in a higher position than the angels.[49]

God's goodness is stored up for the righteous. This is in accordance with the verse in Psalms: Oh how abundant is

Thy goodness, which Thou hast laid up for them that fear Thee!"[50] Thus said the Holy One to the righteous: "Because of you I have created the world. For had it not been for you, to whom would I have given all the goodness and abundance, which I have prepared for the future."[51] Again, the Lord said: "Wait for the coming of the Messiah, when the verse will be fulfilled: Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee!"[52] Each righteous one will have a world for himself.[53] According to another tradition, God will give to each righteous one three hundred and ten worlds as his own possession.[54] The Lord, finally, will prepare a feast for the upright.[55] He has salted the huge Leviathan and has prepared the best food, fruit, fish, and meat for that purpose.[56] The feast will be limitless, as it is said, Neither hath the eye seen a God beside Thee, who worketh for him that waiteth for Him.[57]

The nineteenth century "maskilim", or Jewish radicals, used to exercise their wit by ridiculing all these statements, especially the saying that a Leviathan is prepared for the just and upright. Poor radicals! How blind and narrow-minded they were that they would not understand the broad humanitarian principle underlying these sayings! Are not these predictions a crying protest against the injustices and cruelties marking the present era, where the wicked prosper and the righteous suffer? Are they not a warning to suffering humanity that unless the order is reversed, mankind is doomed? R. Johanan, who correctly understood the meaning of the tradition of the Leviathan, states thus: "The Lord will in the future make a hut for the righteous out of a part of the skin of the Leviathan. The rest He will place on the walls of Jerusalem, and its light will shine forth from one end of the world to the other, as it says, And nations shall walk at thy light, and Kings at the brightness of thy rising."[58] The Leviathan is thus a universal symbol of the new era in which

the righteous will prosper and the wicked suffer. The Leviathan, furthermore, is the emblem of the ideal age, when this world will become the home of the righteous.[59] It is an ideal symbol of a new economic order in the world, when righteousness will be one's only requisite for acceptance unto the realm of happiness and prosperity. Every upright and just individual will be rewarded according to his deeds,[60] and in proportion to his faithfulness.[61] Those righteous who, because of external circumstances, will not be able to contribute their mite to the upbuilding of the Kingdom, will nevertheless share in the privileges and joys of the new civilization.[62]

Light will be the emblem of the new era. On the first day of creation God brought forth a light by which, man could see from one end of the world to the other. But when the Holy One saw the wickedness of the people in the generations to come, He stored up that light for the righteous in the ideal era.[63] Thus, light, which is rare in the present era, will be an ordinary thing in the ideal world.[64] Just as goodness is stored up for the righteous, as it says, "Oh how abundant is thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men"![65]—so is light reserved for the upright, as it says, "Light is sown for the righteous, and gladness for the upright in heart".[66] "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."[67] But eventually the Lord Himself will be the Light of the righteous, as it says, The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light.[68] "Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts will reign."[69] The light of the Lord will thus be the source of life and peace for the righteous, as it says, For with Thee is the fountain of life; in Thy

light do we see light.[70] Messiah, the ideal righteous one, will come from the East, where the sun rises. He will be a descendant of the House of David, who was bright as the sun;[71] and his light will be a symbol of life for the upright and just in the world.[72] The very name of Messiah is, therefore, light.[73]

Consequently, all the beloved of God, the righteous, will shine forth as the light of His glory, "even as the sun when it goes forth in its might".[74] Just as the sun and the moon give forth light in this era, so will the upright radiate light in the era to come, as it says, And nations shall walk at thy light, and kings at the brightness of thy rising.[75] There will be seven groups of righteous, classified according to seven grades of light, namely, the light of the sun, moon, heaven, stars, lightnings, lilies, and of the candlestick in the Sanctuary.[76]

This theory of a Utopia of the righteous on earth can be easily traced in the Apocryphal and Pseudepigraphal writings. In the Book of Enoch, for instance, we frequently find the idea that, in the future era, God will make peace with the righteous who will belong to Him, and who will prosper and be blessed; that for the elect there will be light, joy and peace, and they will inherit the earth; that the abundance of the earth, as well as intellectual and spiritual wisdom, will be given to the righteous and holy; and, finally, that all the goodness and glory will belong to the upright and just.[77] The teachings of the authors of that branch of literature are permeated with the ideals of righteousness. The future belongs to the upright. Compare the following sayings: "And now, my children, hearken: work judgment and righteousness that ye may be planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood";[78] "Blessed shall they be that shall be in those days. In that day they shall see the goodness of the Lord which He shall perform for the genera-

tion that is to come, under the rod of chastening of the Lord's anointed in the fear of his God, in the spirit of wisdom and righteousness and strength; that he may direct every man in the works of righteousness by the fear of God; that he may establish them all before the Lord, a good generation living in the fear of God in the days of mercy." [79]

The wicked, on the other hand, like tall towers, are obstructing the light from coming into the world. The unrighteous are the real enemies of God, and they will disappear before the appearance of the real light, the emblem of the ideal life on earth.[80] In the present era, the upright are humiliated. But in the millennium, the unrighteous will disappear as the grass that withers; while the righteous will walk with strength and pride.[81]

This conception concerning the disappearance of the wicked in the ideal era may be traced likewise in the Apocryphal literature. One passage in the Book of Enoch reads thus: "In these days downcast in countenance shall the kings of the earth have become; and the strong who possess the land because of the works of their hands. . . . As lead in the water shall they sink before the face of the righteous, and no trace of them shall anymore be found." [82]

The Kingdom of God will not come as long as wickedness functions in the world. Only a world of righteousness will bring about the Kingdom of God, a kingdom in which God will be universally acknowledged as King.[83] The motto of the people will be: "Righteous Unite! Better destruction of the world than a wicked world!" The basic principle will be: Augment justice and righteousness, and unrighteousness will become negligible. There is a European proverb: The higher the ape goes, the more he shows his tail. This may well be said of wickedness and unrighteousness. Wickedness in the wide, humanitarian sense is the octopus in the world. Mankind is never to rest until evil and unrighteousness are

destroyed, so that all may enjoy and share in the greatest possible happiness.

Who are the wicked? What constitutes wickedness, which is an obstruction to the establishment of the Kingdom of God? No exact definition of these terms can be formulated. A few rabbinic passages dealing with the subject, however, give a general idea of the meaning of wicked and wickedness, so far as a Jewish Utopia is concerned.

First, no line will be drawn between bad Jews and bad non-Jews. There will be no room for the unrighteous, whether Jewish or non-Jewish, in the Kingdom of God. All of them will have disappeared before the advent of the ideal era on this earth.[84] Unrighteous Israelites will be punished equally with the wicked of other nations.[85] All the righteous, on the other hand, whether Hebrew or Gentile, will share equally in the happiness and abundance of the ideal era.[86] R. Joshua ben Levi, the well known Palestinian Amora of the first half of the third century, seems to me to be in the right, in the argument with his friend, R. Ḥanina, when the former expresses the liberal view that, in the ideal era, suffering and mortality will cease in Israel as well as among all other nations.[87] The ordinary meaning of Isaiah's prophecy, the central point of their argument, supports the view of R. Joshua ben Levi: He will swallow up death forever; and the Lord God will wipe away tears from off all faces.[88]

Second, one's external religious observances will not necessarily put one in the category of the righteous. All those who will be observant merely because of personal, materialistic interests, will belong to the class of the unrighteous. Only those who will be observant as a result of their conviction and faithfulness will be welcome into the Kingdom of God.[89]

Third, people who maliciously cause mischief and suffering to the upright and just, will be termed wicked, and the Kingdom of God will not have them.[90]

Fourth, speculators, dishonest industrialists, and all those who accumulate wealth at the expense of the suffering of their fellow-men, will be unknown entities in the rabbinic Utopia. Although, like the cedars of the forest, they are rooted in the life of the present era, their end will come before the Kingdom of God is ushered in.[91]

Fifth, those who are thwarting the purposes of God in this era, and do not help to build up and bring about the new era, will consequently not enter the Kingdom of God.[92]

Sixth, oppression of any kind will not exist in a Jewish Utopia: whether it be a case of righteous oppressing righteous, wicked oppressing wicked, wicked oppressing righteous, or of righteous oppressing wicked, God will always be on the side of the oppressed.[93]

Seventh, in accordance with the prophecy of Isaiah, "on the day when the Lord alone shall be exalted, all the lofty and proud will be brought low".[94] "The loftiness of man and his haughtiness shall be brought down."[95] People who are of importance in this era, will be of no importance in the ideal era to come.[96] On the day when the Kingdom of God is ushered in, the countenance of the haughty will change to various shades and colors.[97]

Eighth, in the new ideal era, idolatry of any kind, as well as idol worship, will be entirely abolished from the earth.[98] The backward, uncivilized peoples will reach that stage where they will be ashamed to continue the practices of idolatry and idol worship, and will acknowledge God as the Lord of the universe.[99]

Ninth, people yearning for sensual practices, shameful vices, and conditions exciting disgust and hatred, all of which characterize so conspicuously modern civilization, will not exist in the ideal era;—as it says: And the Lord said unto him: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men

that sigh and cry for all the abominations that are done in the midst thereof." [100]

In a Jewish Utopia, therefore, there will be no wicked people. Nature itself will be against the wicked. All the goodness will be bestowed only upon the upright and just; and darkness, the opposite of light, will be the fate of the unrighteous.[101] This is what the Psalmist meant in saying, "Morning by morning will I destroy all the wicked of the land; to cut off all the workers of inquity from the city of the Lord." [102] The very light of the sun that will heal the righteous, will be destructive to the wicked.[103] This is likewise the meaning of the prophecy of Malachi: "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall set them ablaze." [104] The wicked must disappear from earth before the ideal society of righteous can be established.[105]

The praise of the Lord will be universal when there will be no more wicked on the earth;—as it says: And when the wicked perish, there is joy.[106] This is the yearning of the Psalmist, in saying: Let sinners cease out of the earth, and let the wicked be no more; bless the Lord, O my soul.[107] Adam foresaw the Messianic period, the age of the final struggle between the upright and the unrighteous, preparing the way for the millennium. But he would not say "Hallelujah", or praise the Lord, until he saw that the wicked would finally be destroyed.[108] A Utopia of righteous men could be realized only when there would be no more wicked in the world.[109] Righteousness will be the order of the Universal State; and that State will be the embodiment of righteousness under the conditions of the new social order. While the upright and just will emerge with renewed spirit, progressing from strength to strength, the wicked will dwindle and be consumed.[110] In the words of Isaiah, "new heavens and a new earth would be

created" [111]; while the earth will be emptied of the unrighteous, and the righteous will cleave unto God.[112] In rabbinic terminology, the Lord will sit in judgment, and consequently lead the upright to the Garden of Eden, and the wicked to Gehenna.[113] The righteous will ascend seven steps, while the unrighteous will descend seven steps.[114]

As a result of the new conditions and radical changes, the wicked who will be left, will change their attitude toward life. The glory and happiness of the upright will plunge the unrighteous into sorrow and shame.[115] Rivers of tears will flow from the eyes of the wicked.[116] They will then wonder how they could have led a wicked life;[117] and they will finally acknowledge God, by saying, "This is the Lord, for whom we waited. We will be glad and rejoice in His salvation".[118] The unrighteous will thus praise the Lord, and recognize the teachings and purpose of God in the world.[119] The Lord's compassion will then be moved, and, by putting the blame on the evil inclinations inherent in man, He will allow the newly converted to enter the new order and to share in His glory. They will comprise both Jews and non-Jews.[120] Only a small group, the vilest and most worthless element of mankind, as typified in the snake of the animal kingdom, will be doomed and cut off forever from the new Kingdom of God.[121] The newly converted proselytes of righteousness will thus be received and put on the same footing with the other members of the new civilization and order. "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." [122]

The ideal society of mankind on earth, based on the principles of genuine justice and righteousness will then become a fact. The Messiah idea will be realized. This is the meaning of the burden of the prophets: "But with righteousness shall he judge the poor, and decide with equity for the meek of the land;" [123] "I will raise unto David a righteous shoot, and he

shall reign as king and prosper, and shall execute justice and righteousness in the land ".[124] In other words, in the universal, perfect State, righteousness and happiness will eventually coincide. In the present era, the righteous are never safe.[125] They are hardly tolerated, and are, therefore, always on the defensive. But in the era to come, the upright will constitute the society of mankind.[126] The words of the Psalmist will then be realized: " Thy righteousness is an everlasting righteousness." [127] Not only will the upright be safe and protected, but they will feel at home in the world, and will occupy all the seats of comfort and rest.[128] The possessions and homes taken away unjustly from the upright, will be returned to their owners.[129] Various recreations and sports will be provided for the righteous in their leisure time. They will fly like eagles and swim like fish, and witness the races of the Leviathan and others of the animal kingdom.[130]

As soon as wickedness has disappeared, radical industrial and economic changes will take place. In the present era, says R. Simeon ben Jose ben Lekonya—a Tanna of the fourth generation, and a contemporary of R. Judah ha-Nasi the First—one man builds and another inhabits the buildings, one man plants and another eats the fruit. But in the era to come, the prophecy of Isaiah will become true: " They shall not build, and another inhabit; they shall not plant, and another eat." [131] If we trust the readings of some texts of that statement, the saying of R. Simeon ends with the second part of the verse of Isaiah: For as the days of a tree shall be the days of My people, and Mine elect shall enjoy the work of their hands.[132] Yet, there is no doubt that R. Simeon foresees the time when, not only Israel as a nation, will be no more a prey to other nations, but when human individuals in general, will each enjoy the work of his hands. All texts agree on the reading " Adam "—man,— instead of " Israel ", in the main statement of R. Simeon. The same

view, in a somewhat modified form, was expressed later by a Palestinian Amora: The satisfaction that man gets in this era is nothing as compared with that of the next era. For, at present, when man dies he leaves all for others. But, in the future, "they shall not build, and another inhabit".[133] Still later sources have narrowed the application of the prophecy of Isaiah, and have interpreted that verse only in the field of Jewish scholarship—that, in the ideal era, the learning of a genuine scholar, would not only not fail him in his old age, but that it would supersede the scholarship of his youth.[134]

Once a society of the righteous is established on earth, mankind will be safe. There will be no more danger that the world will go through again the sad experiences of the past, and that it will repeat the grave errors committed during those periods when the unrighteous ruled—periods of hypocrisy, corruption, dishonest politics, accumulation of wealth in the hands of a few, poverty, want, suffering, robbery, murder, wars, and kindred evils. The very atmosphere of the world will be one of a universal paradise on earth, so that the children born in the new age, will grow up just and upright. There will be no bad or wicked children. Hence, in the words of Isaiah, the smallest shall become a thousand, and the least a mighty nation.[135] The rabbinic views thus become clear, when the rabbis, in their Oriental exaggeration, say: "In the future, every Israelite will daily bring forth children in the world";[136] "The righteous will bring forth successors four or five times yearly."[137] For, when God's presence will actually be in the world, and a righteous mankind will live in a state of eternal happiness, with naturally healthy and developed bodies, they will not but flourish like young grass, reproducing naturally generation after generation an age of upright and just.[138]

ISRAEL AND THE NATIONS

CHAPTER III

ISRAEL AND THE NATIONS

The question arises: How will that ideal civilization take root? In an era like ours, when each nation thinks and acts only for its own selfish ends, ignoring the common good and welfare of mankind as a whole, is there any hope that the nations on earth will suddenly arise from their lethargy, and start a new Utopian life? The answer is: One nation would have to establish its life on a Utopian foundation, thereby leading the way for the rest of the world to follow its example. A model, ideal state comprising a group of righteous individuals and living an ideal life, will gradually spread its teachings and influence from nation to nation, throughout the world. The Kingdom of God will then become a fact.

Israel is the only nation that is suited for that purpose. The religious experiences of Israel and the ideology of that people as voiced by the prophets, qualify it to lead the world in establishing a universal Utopia.[139] What Tennyson has said of the human race, may well be said of the ideal Israel: "We are the Ancients of the earth, and in the morning of the times."[139a] The rabbis had wonderful insight into the history and experiences of Israel and of mankind in general; they viewed them from the point of view of God's purpose and of the spiritual forces in the world, and they have correctly and frequently expressed their opinion that the Kingdom of God will come only through an ideal Israel.[140] Israel, living a life in which God's presence is made to function, will be a living testimony for the nations of the earth of the existence, greatness, and glory of God.[141] "When will this world become a vineyard? When the Holy One, blessed be He, will raise, in the eyes of

mankind, the position of the people of Israel who are degraded in the world." [142] In the era to come, the new Israel, will glorify the Creator in His glorious Kingdom.[143] Similarly, in the words of the Psalmist, " as the mountains are round about Jerusalem, so the Lord will be round about His people ".[144] Again, in the present era, Israel's voice is not heard; it has no effect on suffering humanity. But in the ideal era, Israel will be given an opportunity to speak out.[145] Isaiah's prophecy will then be realized: " And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." [146]. Israel will thus become a light, a symbol of the ideal life for the nations, so that, in the words of Isaiah, " the nations shall walk at Israel's light, and kings at the brightness of Israel's rising ".[147]

The tradition of the " chosen people " is to be interpreted in this light. Just as the bride on her wedding day—remark the rabbis—is not superior to her sisters, except for the jewels which she displays, so the ideal Israel will be considered superior only in so far as her light, or her spiritual life and teachings will influence the nations.[148] The people of Israel will thus conquer, spiritually, the nations of the earth, so that Israel will be made high above all nations in praise, in name, and in glory.[149] In saying that " God cares for the Holy Land and that the eyes of the Lord are always upon it ",[150] we mean that He cares for that land, through which His care will be extended to all other lands. Similarly, when we say that " the Lord keeps Israel ",[151] we mean that He guides Israel through whom His guidance will be extended to the rest of the world.[152] Thus, in the language of the rabbis, God says to Israel, On account of you I bestow goodness upon all creatures in the world.[153] This is the force of the verse: " And I have set you apart from the peoples, that ye should be Mine." [154] An ideal Israel was set apart as a constant reminder

for the nations of the earth that they should change their ways and follow the ways of God.[155]

The Jews thus allude to their moral responsibility in their daily morning prayers: "Thou hast chosen us from all peoples and tongues, and has brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity."[156] We should understand in a similar sense the passage in the Book of Jubilees, concerning the seed of Abraham and Isaac: "And that all the seed of his sons should be Gentiles; but from the sons of Isaac one should become a holy seed and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into possession of God, that it should be unto the Lord a people for His possession above all nations and that it should become a kingdom and priests and a holy nation."[157] The nations will gradually come to the realization that godliness is identical with righteousness, that God cleaves to Israel, the ideal righteous nation. The peoples of the earth will then proclaim to Israel: We will go with you, for we have heard that God is with you.[158]

Before the nations of the world recognize Israel as the ideal people, Israel will have to undergo a spiritual development. The Jew will have to be prepared to lead the world to righteousness. For, it will be a serious and daring challenge to Israel, a challenge in which the fate of humanity will be involved.

The first step will be the adjustment of Israel's every day life to the principles of truth, justice, and righteousness, as understood in the ideology of a living universal God. These principles will not be merely blank and empty phrases as employed by modern professional preachers. They will actually function in the relationships between Jew and Jew. "Then shall the nations bless themselves by God, and in God shall they glory."[159] Justice and righteousness, in the Midrashic

phraseology, will thus, by the command of the Lord, become the crown of Israel.[160] For, the ideal Israel will be a righteous people. Each member of that people will live a righteous life, and there will be no unrighteous individuals among them.[161] It is for this reason that the rabbis, as a rule, whenever they describe the ideal era to come, identify the people of Israel with the righteous in the world. The ideal Israel has to lead the world in righteousness, so that wickedness will entirely disappear from the earth, and all the righteous will get their proper reward.[162]

Second, an ideal Israel will have to be a holy people.[163] Their holiness will be so apparent that every one will call them the holy ones.[164] The source of that state of holiness will be their clean and sinless life. The prophecy of Ezekiel will then be realized: "And the nations shall know that I am the Lord that sanctify Israel, when My sanctuary shall be in the midst of them for ever."[165] The Lord Himself will cleanse Israel from all their uncleanliness and from all their idols.[166] That cleansing will be for everlasting;[167] and no animal sacrifices will be necessary for that cleansing.[168] The sins of Israel in the past will be entirely forgotten.[169] Evil inclinations in man, the main causes leading to sin, will be removed from Israel; and another prophecy of Ezekiel will be fulfilled: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."[170] Zion, the ideal country, will be given to Israel as an eternal possession, because of Israel's sinlessness and purity.[171] With the evil inclinations removed, there will be no more problem of sin and suffering. The main concern of the ideal people will be how to utilize God's goodness which is stored up for them. As a result of the abundance which God will have bestowed upon the people, it will be possible for them to devote themselves exclusively to their completest moral and spiritual development.[172]

Third, Israel will become a nation of prophets. " In the past only a few individuals were gifted with prophecy. But in the ideal era, every Israelite will be a prophet." [173] For, that ideal people will reach spiritual, moral, and cultural perfection, and will thus have learned God's purpose in the world.[174] Nature itself will coöperate with the nation of prophets, in prophesying an optimistic future for mankind; it will be an optimism symbolized by sweet wine dropped down by mountains.[175] Experiencing God will naturally bring the people to a sense of piety.[176]

Fourth, Israel will become a nation of scholars. This will be in accordance with the prophecy of Isaiah: " And all thy children shall be taught of the Lord; and great shall be the peace of thy children." [177] Israel will experience a spiritual and cultural renaissance, resembling the revelation they experienced in receiving the Torah on Mount Sinai.[178] Wisdom and learning will instil new life into the people.[179] The basis of that culture and wisdom, through which God's glory will be manifest upon Israel, and by light of which nations will walk, will be the Torah, Israel's traditional inheritance.[180] For, the source of Israel's new life of righteousness and of divine glory will be rooted in the Torah.[181] Wisdom, understanding, and knowledge, the three teachings of the Messiah to the nations of the earth, will be the inherent qualities of Israel, the ideal people.[182] Learning and culture will not be merely for the privileged few. The whole people will be versed in the teachings of God. This will be in accordance with the prophecy of Jeremiah: But this is the covenant that I will make with the house of Israel, saith the Lord, I will put My law in their inward parts and in their heart will I write it.[183]

Fifth, in the ideal era, Israel will be peacefully united and no enmity of any kind will exist among them. They will be the ideal people of peace and brotherhood.[184] That state of peace will be attained through their high standard of knowl-

edge and culture.[185] As a result of their spiritually united front, the Lord will be to the ideal people an everlasting light.[186] Similarly, the leaders in Israel will be peacefully united in their responsible task of directing the fate of that historic people.[187] Israel will consequently become the instrument of peace among the nations of the world. The prophecy of Isaiah will thus be realized: Behold, I will extend peace to her like a river.[188]

Sixth, Irsael will be a living testimony to the absolute unity of God. Consequently, in the ideal era, there will be no people who will believe in the division of the Godhead into two or more parts, or persons.[189] Only those peoples who believe in one God will survive in the ideal world.[190] Furthermore, the ideal people, by cleaving to God, will be an eternal witness to the Lord, that He is the true God, the living God, and the everlasting King.[191] Indeed, the main justification for Israel's distinctiveness and separation from all other nations, will be that she identifies herself with the living and everlasting God, the Holy One of Israel;[192] that she preserves the memory of her historic experience of receiving the Torah; and that she gives the Torah's ethical teachings to mankind.[193]

Such will then be the perfect ideal nation, comprising a people of righteousness, holiness, prophecy, learning, peace, and godliness. The Lord, therefore, promised Moses that in the ideal era, He would be glorified in Israel.[194] For, an ideal people like Israel, having attained perfection, must ultimately have a far reaching influence on the course of the destiny of nations. In the rabbinic terminology, the spiritual fire of Israel will devour the wicked nations.[195] The following biblical verse will then be fulfilled: "And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee."[196] The prophecy of Isaiah will likewise be realized: "And their seed shall be known among the nations, and their offspring among the peoples; all that see

them shall acknowledge them, that they are the seed which the Lord hath blessed." [197] Light, the emblem of the individual righteous, will also be the emblem of Israel. For, the Lord will be to the ideal people an everlasting light.[198] " Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days." [199] Unto Israel that light of the sun of righteousness shall arise with healing in its wings.[200] Thus, in the ideal era, the light and glory of Israel will be of a divine nature, and, therefore, resemble the flaming glory of the Lord. This is the force of Isaiah's prophecy: " And the light of Israel shall be for a fire, and his Holy One for a flame." [201] Again, as in the case of the individual righteous, God's goodness is stored up for the ideal Israel, the righteous people. Hence, the exclamation of the Psalmist: " Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee! " [202] Abundance, joy, wealth, plenty, and other sources of happiness, await Israel, the righteous people, in the ideal era.[203] Israel will be blessed eternally, because their blessing will come no more through mortals, but directly from God.[204] As the ideal, upright people, they will be loved and favored by God.[205]

The effects on the spiritual life of the nations will be momentous. The evil inclinations in man and peoples will gradually disappear. Mankind will, therefore, be in a position to become united for the common happiness. The nations would first unite for the purpose of calling upon the name of the Lord, to serve Him. This will be in accordance with the prophecy of Zephaniah: " For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." [206] For, the nations would be envious of the new, ideal life of Israel, the ideal people.[207] The more progressive nations will then eagerly join Israel, the ideal nation, in calling upon the name of the

Lord, to serve Him; and they will solemnly promise God and Israel to reject idolatry and idol worship in every form.[208] In the ideal era, therefore, all the nations and the kingdoms, in the words of the Psalmist, will be gathered together to serve the Lord; all of them participating in Israel's praising of the Lord.[209]

The unrighteous nations, as typified in the traditional Esau, who persist in their wickedness and injustices, will not share in the ideal era. Their rule will be destroyed and will disappear from earth before the ushering in of the millennium.[210] The wickedness of these nations will consist mainly in accumulating money belonging to the people, and of oppressing and robbing the poor.[211] These nations will be summoned to judgment, before the advent of the Kingdom of God. This will be in accordance with the prophecy of Obadiah: "And saviours shall come up on mount Zion to judge the mount of Esay; and the kingdom shall be the Lord's." [212] Another group of wicked nations, as typified in the traditional Edom and Rome, will suffer the same fate as the first group. Their unrighteousness will be characterized by corrupt governments, and by their oppressions of Israel. These nations will not exist in the ideal era, and their rule will be abolished before the advent of the Messianic age.[213] Allied with these unrighteous nations are those peoples who possess the wicked traits of the traditional Amalekites, Ishmaelites, and Gibeonites. Before the dawn of the new era, their end will come.[214]

The advent of the new era will thus be preceded by the "travail" of the Messianic time, namely, great distress, foreign invasions, confusions, and moral decline.[215] According to another tradition, the three generations preceding the Messianic period will possess abundance of silver and gold, and other luxuries. Hence, the people will lead an immoral and ungodly life.[216] A description of the dissensions, immoralities, struggles, dissatisfactions, and sufferings of that pe-

riod, is already found scattered in many places in the Pseudepigraphal literature.[217] In general, the peoples of the world will be divided into two main groups, the Israelitic and the non-Israelitic. The former will be righteous; they will live in accordance with the wishes of one, universal God; they will be thirsty for knowledge, and willing, even to the point of martyrdom, to spread ethical truths to the world. All the other peoples, on the other hand, will be known for their detestable practices, idolatry, and similar acts of wickedness. They will be destroyed and will disappear from earth before the ushering in of the ideal era.[218] All these unrighteous nations will be called to judgment, before they are punished and doomed. The severe sentence of their doom will be pronounced upon them only after they have been given a fair trial, when it will have become evident that their existence would hinder the advent of the ideal era.[219] Thus, at the coming of the Messiah, when all righteous nations will pay homage to the ideal righteous leader, and offer gifts to him, the wicked and corrupt nations, by realizing the approach of their doom, will bring similar presents to the Messiah. Their gifts and pretended acknowledgment of the new era, will be bluntly rejected.[220] For the really wicked nations, like the wicked individuals, must disappear from earth before an ideal human society of righteous nations can be established. No ideal era of mankind can be established as long as there are peoples living idolatrous, ungodly lives; as long as there are oppressors of the righteous, friends of slavery, enemies of freedom and liberty, and defiant enemies of God.[221]

Hence, Israel, and the other righteous nations, will combat the combined forces of the wicked, unrighteous nations under the leadership of Gog and Magog.[222] Assembled for an attack upon the righteous nations in Palestine near Jerusalem, the unrighteous will suffer a crushing defeat, and Zion will thenceforth remain the center of the Kingdom of God. The

defeat of the unrighteous will mark the annihilation of the power of the wicked who oppose the Kingdom of God and the establishment of the new ideal era.[223]

This struggle will not be merely the struggle of Israel against her national enemies but the climax of the struggle between the two general opposing camps of the righteous and unrighteous. A saying in the name of Rab states that the descendant of the house of David will appear as the head of the ideal era only after the whole world will have suffered, for a continuous period of nine months, from a wicked corrupt government, like the historical, traditionally wicked Edom.[224] Another view, implying the same idea, is stated in the name of R. Ishmael, namely, that three wars in three different parts of the world will take place during the period preceding the advent of the ideal era. The fiercest of these three wars will be the one that will take place at Rome.[225] Moreover, rabbinic sources, in speaking of Israel's fate in the ideal era, ascribe Israel's spiritual victory in the future to the fact that righteousness will be victorious over wickedness, and that the upright and just will succeed in bringing about the disappearance of the unrighteous from the earth.[226] The following statement of the rabbis is in point: When the prophecy of Isaiah will be fulfilled, " But with righteousness shall he judge the poor, and decide with equity for the meek of the land ",[227] —then shall Israel say with the Psalmist: " I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the Lord, Who made heaven and earth." [228]

When they discourse about the victory of the righteous over the wicked, the Jewish sources rarely imply the idea of revenge on the part of the upright and the just. The wicked are to be eliminated from the scene merely because the destiny of humanity is to be guided and controlled by a new army, the army of the righteous. A change of power will have to

take place, whereby the righteous will assume the responsibilities of the new state of the affairs of mankind. A passage somewhat to this effect is to be found in one of the Pseudepigraphal Books: "Those, therefore, who do and fulfil the commandments of God shall increase and be prospered. But those who sin and set at nought the commandments shall be without the blessings before mentioned; and they shall be punished with many torments by the nations. But wholly to root out and destroy them is not permitted." [229]

Consequently, before the Kingdom of God will be established, a number of important reforms and changes will take place. Idolatry and idol worshippers, wicked people, unrighteous nations will disappear from the earth.[230] Governments and other social organizations interfering with the freedom and liberty of the individual will not be known.[231] The foundations of the Kingdom of God will be justice and righteousness. This will be in accordance with the prophecy of Isaiah: "But the Lord of hosts is exalted through justice, and God the Holy One is sanctified through righteousness." [232] Every individual of all people will have high ethical and moral standards. Idolatry, theft, robbery, consanguineous marriage relationships, murder, and similar evils will not exist.[233] Messiah will then be recognized by all the peoples of the earth as the one who will usher in the ideal era. Accordingly, all the nations will bring gifts to the leader of the new era.[234] "Post-men carrying the gifts will be numerous." [235] Moreover, the very people of Israel, the ideal righteous people, will be the honorary gift that the nations will offer to the Messiah, the ideal righteous head.[236]

Eventually, the ushering in of the ideal Messianic era will be a universal event.[237] The words of the Psalmist will then be realized: Ask of Me, and I will give the nations for thine inheritance.[238] Palestine, and Jerusalem with its spiritual center, the Temple, will be recognized by all the nations of

the earth, as the holy places of God, which will send forth God's word to the rest of the world. The prophecy of Isaiah will thus be fulfilled: "And it shall come to pass in the end of the days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the Law and the word of the Lord from Jerusalem." [239] The city of Jerusalem will thus become the metropolis of the whole world, and the nations will walk at her spiritual light.[240] The prophecy of Jeremiah, likewise, will then be realized: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." [241]

In the era to come, the number of children of Israel, or of the righteous, will consequently be, in the words of Hosea, as the sand of the sea, which cannot be measured nor numbered.[242] There is a disagreement of opinion between R. Jose and R. Meir as to whether or not illegitimate children, Nethinim, and other rejected members of the house of Israel will be reinstated into the fold in the ideal era to come.[243] The Babylonian Talmud decides in favor of the opinion of R. Jose, the lenient view.[244] The reading in the Yerushalmi, giving a view of R. Joseph in an apparent contradiction to the view of R. Joseph in the Babylonian Talmud, is doubtful and untrustworthy.[245] Professor L. Ginzberg has called my attention to the fact that in his Yerushalmi Fragments,[246] that statement is not found at all. Besides, in the Babylonian Talmud, R. Joseph remarks clearly and definitely that Samuel was right in stating that the final law is to follow the attitude of R. Jose. Other rabbinic sources support the opinion of R. Jose that all lines of demarcation will be removed among

the various groups of Israel in the ideal era to come.[247] Furthermore, multitudes of proselytes will be absorbed and assimilated.[248] With the exception of two or three statements, all rabbinic sources, not only favor proselytes at the advent of the ideal era, but even suggest that only through the method of proselytizing, the Jewish Utopia of an ideal era on earth will be realized.[249] Thus, by coming in contact commercially with Palestine, especially with Jerusalem, the seat of the Jewish Utopia, the nations and rulers of the world will be greatly impressed by the spiritual unity of Israel, so that they will be converted and will join Israel.[250] Again, in the present era, only individuals were proselytized. But in the era to come, all the righteous will be brought under the influence of God's presence, as it says, " For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent ".[251] The statement that no proselytes will be accepted in the Messianic period, refers only to such candidates who may be attracted by selfish purposes rather than by Israel's moral and ethical teachings.[252] Similarly, the view that proselytes prevent or cause the delay of the advent of the Messianic era, alludes to converts who do not live up to the ideology and moral standards of Israel.[253] In other words, only those who are convinced of Israel's divine purpose in the world, will be welcome to join Israel in the upbuilding of an ideally spiritual life on earth.[254]

Israel, the ideal, righteous people, will thus become spiritually the masters of the world, and will spread their moral and spiritual influence from one end of the world to the other.[255] All the nations will then believe in one, righteous God, as it says, " And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name one ".[256] Righteousness will eventually be to universal happiness what the implements of the workmen are to his work. The very atmosphere of the new social order of the Universal

State will be saturated with justice and righteousness. Hence, with the advent of the Messiah, who will usher in the ideal era, all the national ensigns and laws, which are barriers to genuine international peace, brotherhood, and the happiness of mankind, will gradually disappear. Only the Messianic flag, the symbol of knowledge, peace, tranquillity of the individual mind, will remain, and all the nations will center round that emblem.[257] In the present era every one recognizes his own standard, or flag, and through that standard, the individual identifies himself with the subdivisions of mankind. But in the ideal era, all these castes, divisions, and subdivisions will not exist. All will recognize one flag or standard, bearing the name of God.[258] Israel is, therefore, looking forward to that day, when the prophecy of Isaiah will be realized: "Behold, I will lift up My hand to the nations, and set up Mine ensign to the peoples."[259] There will no longer be a problem of militarism, preparedness, fortifications, barracks, armies, navies, immigration, tariffs, and their like. That problem will be a pure matter of past history and intellectual curiosity. Nations, with their respective cultures, will not only tolerate each other but will appreciate each other's cultural and intellectual backgrounds and traditions. The world will be one open city, free for intercourse of trade, migration, and education. Genuine liberty and freedom will be the watchwords of the new social order in the world. The whole earth will be for the whole human race.

The nations will consequently change their attitude toward Israel. Instead of despising Israel, they will pay their due respect to the ideal people. This will be in accordance with the prophecy of Isaiah: "Thus saith the Lord, the Redeemer of Israel, his Holy One, to him who is abhorred of nations, to a servant of rulers: Kings shall see and arise, princes and they shall prostrate themselves."[260] For the first time in the history of Israel, since their dispersion, they will secure their

real liberty and freedom, and will fear no nation or individual. No people will rule, or have power, over the ideal people.[261] Every Israelite will walk upright and will fear no creature on earth.[262] Israel, the vineyard of the Lord, hitherto trodden upon and despised, will now be duly respected and appreciated.[263] The nations will finally realize that after all the dispersion of the Jews for centuries among them was morally and spiritually a blessing for mankind. The world will, therefore, unite in praising the Lord for Israel's universalism.[264] Hence, all the nations on earth will gladly aid in the bringing about of the redemption of Israel;[265] and they will be happy on the day of that momentous, historic event of Israel's redemption.[266] These nations will thus proclaim: "The Lord hath done great things with these."[267] To the delight and astonishment of the Jew and Gentile alike, Israel will now live in peace and safety. Mankind will be united in the opinion that this could be accomplished only by the will and plan of God.[268]

PEACE AND ABUNDANCE

CHAPTER IV

PEACE AND ABUNDANCE

In the program of the Jewish Prophets for an ideal life in this world, next to righteousness and justice, comes universal peace. The classical utterings of Isaiah and Micah, "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more",[269]—may be adopted with great advantage for mankind as an ideal motto by a twentieth century League of Nations.

In the case of universal peace, as in the case of the sublime principles of justice and of righteousness, the rabbis follow the footsteps of their predecessors, the prophets. In one of the legal controversies concerning the law of the Sabbath, the Tannaim are of the unanimous opinion that the prophecies of Isaiah and Micah regarding universal peace will be realized in the ideal era to come.[270] Even the much quoted, but little understood, statement of the Amora Samuel does not challenge the truth of that prophecy. That statement is to the effect that with the exception of the terminating of the subjection of the exiled, there will be no radical changes in the Messianic period.[271] According to the Talmud, this view is in direct conflict with the view of R. Ḥiyya bar Abba that the prophecies of the Prophets, including that of universal peace, will be fulfilled, not in the world to come, but in the Messianic period.[272] In other words, according to all, including Samuel, the prophecy of universal peace will come true. Samuel meant only to say that the Messianic period is too soon a time for the realization of that dream, and that that yearning will be realized only after the Messianic period.

It is not surprising, therefore, to find in rabbinic literature the idea of the Messiah closely associated with the concept of universal peace and brotherhood.[273] When the Messiah arrives—say the rabbis—his message will be that of universal peace.[274] The foundation of the Utopia of the righteous will be universal peace.[275] Only those who encourage and love peace will share the enjoyments and happiness of the new social order.[276] The ideal Jerusalem, the capital of the ideal Zion, headed by the ideal house of David, will have her foundations rooted in universal brotherhood.[277] Similarly, the ideal Israel and the returning of the exiled will signify universal peace and genuine brotherhood.[278] This will be in accordance with the utterings of the Psalmist: "For not by their own sword did they get the land in possession"; "For I trust not in my bow, neither can my sword save me".[279] The inner life of the people of Israel, especially the family life, will, likewise, be one of perfect accord and harmony. In the words of Malachi, the heart of the fathers will be turned to the children, and the heart of the children to their fathers.[280] The peaceful life of the people will be intensified and enhanced by widespread education and universal knowledge of God. This will be in keeping with the prophecy of Isaiah: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."[281]

We find mentioned occasionally in rabbinic writings two main causes that lead to wars and thus obstruct the way to universal peace and brotherhood. One is a natural phenomenon, the other—an artificial one. The first is the so-called biological necessity for war, or the animal instinct in man to fight and to devour the weaker creatures. The rabbis, like the prophets, expressed their opinion, therefore, that, in the age to come, a radical change in the instincts of the animal world would take place—animals being ever on the same path of evolution as man is, though most species of them

are far behind most of mankind. The natural instinct to fight, in order to conquer and to destroy, is a disease, which is a remnant of the defects in nature of the past era. In the course of ages, the beasts will be cured of that disease or weakness. Consequently, man, too, will learn to live in peace and harmony. This is the force of the prophecy of Isaiah: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little child shall lead them . . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." [282] In a similar sense, one may understand the following passage in the Pseudepigraphal Book of Enoch: "And all that had been destroyed dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord." [283] A still more striking saying is found in another Pseudepigraphal work: "And wild beasts shall come from the forest and minister unto men. And asps and dragons shall come forth from their holes to submit themselves to a little child." [284]

In other words, religion is to be the love of mankind. When wisdom, or the knowledge of the Lord, is uppermost, war will cease. People will have to be so mentally trained as to be able to discriminate between transitory and permanent values. Nations, as well as local organizations, will have to establish brotherhoods in the Universal State based upon the principles of universal peace and love. The motto will be: Where there is peace, God is. For, when two quarrel,

both are in the wrong. This attitude will be quite the contrary to the philosophy of Bismarck, the exponent of modern militarism, as expressed by himself: "The great questions of the time are solved not by speech-making and the resolution of majorities, but by blood and iron." If we want peace we must be peaceable. Brotherly love knows no compromises.

The second cause, which is the result of man's faulty attitude, leading to wars, and hindering the establishment of universal peace, is want, lack of the necessities of life, and general poverty of a part of the population all the time. The cause of all discords and struggles is the disproportionate distribution of life's necessities among men—where part of the people have too much, and others have little or nothing. Universal peace and brotherhood will be established on earth only when that obstacle be removed, when each man will be given a chance to earn and possess the necessary things that make life happy and wholesome. The prophecy of Zechariah will then be fulfilled: "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree." [285] For, love, brotherhood, and genuine friendship will exist only when there are abundance and plenty, so that those who are fortunate to possess them will see to it that they are distributed equally among all people.[286] This truth is well expressed in one of the Sibylline Books: "For earth the universal mother shall give to mortals her best fruit in countless store of corn, wine and oil. . . . And the cities shall be full of good things and the fields rich; neither shall there be any sword throughout the land nor battle din; nor shall the earth be convulsed any more with deep-drawn groans. No wars shall there be any more nor drought throughout the land, no famine nor hail to work havoc on the crops. But there shall be a great peace throughout all the earth . . . and a common law for men throughout all the earth shall the Eternal perfect in the starry heaven for all

those things which have been wrought by miserable mortals. . . . For nought but peace shall come upon the land of the good; and the prophets of the Mighty God shall take away the sword. . . . Even wealth shall be righteous among men; for this is the judgment and the rule of the Mighty God." [287]

This view brings us to the problem of poverty in general from the viewpoint of a rabbinic Utopia. We find, to be sure, a few sayings in rabbinic literature that justify poverty in this era on purely theological grounds; namely, that poverty which undoubtedly causes suffering to the poor, prepares the souls of the victims to enter the other world, and that it also tests the soul of the rich, who, by helping the poor, might save themselves from the Day of Judgment.[288]

With regard to the ideal era, however, the consensus of opinion of the rabbis is that there will be no poverty whatever. The above-mentioned statement of the leading Babylonian Amora, Samuel, that there would be no radical changes in the Messianic period because of the verse, "For the poor shall never cease out of the land",[289]—is to be interpreted as in the case of the question of universal peace, namely, that the Messianic period is too soon a time for the realization of the dream of universal economic equality. Nevertheless, the dream will become a fact when the Messianic period will have passed.[290] This truth is also implied in a remark made by a younger contemporary and namesake of the Babylonian Amora, Samuel, namely, Samuel ben Naḥman, the most famous Palestinian haggadist of the third century. He found an apparent contradiction, concerning poverty in the future, in two verses in the fifteenth chapter of Deuteronomy. In one verse it says: Howbeit there shall be no needy among you.[291] Another verse reads: For the poor shall never cease out of the land.[292] Samuel ben Naḥman thus explains that the second verse refers to the present "disgraceful condition", and that, for this reason, that verse does not refer

to Israel.[293] The expression " disgraceful condition " proves clearly the attitude of the rabbinic authorities of that period towards the problem of poverty in the future. An ideal condition of social life implies an era in which poverty is entirely abolished.

Furthermore, the very rabbinic protests against the injustices done to the Jewish people on the part of the non-Jewish nations, and their hope for Israel's final redemption, were mainly based on the conviction of Israel's spiritual leaders that justice for the oppressed and the poor would finally be obtained in the era to come.[294] The rabbis correctly observed the similarity of the problem of the righteous, and yet poor, individual, and of the righteous, and yet helpless, people of Israel. They, therefore, express their hopes that, in the ideal era to come, righteousness will be victorious over unrighteousness, and that the poor and the oppressed, because of their righteousness will be fully relieved of their suffering.[295] Thus, the Lord will arise and judge the world for having caused the suffering of the poor. In the words of the Psalmist, " For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord ".[296] Again, R. Simeon ben Yoḥai says: " In this era the rich benefit at the expense of the poor. But in the future, the Holy One will summon the rich to judgment for having robbed and oppressed the poor." [297] The expression " future world " in this passage, may not necessarily mean the ideal era on this earth, but rather the world of the souls. Nevertheless, the statement as a whole registers the rabbinic protest against the injustices of the rich towards the poor, which are of daily occurrence in the present social and economic order, wherein one group of the people thrive at the expense of the suffering and oppression of another group. It is problematic as to how much truth there is in the ancient proverb, that life is like a theatre where the worst men get the best places. But it is undoubtedly

clear that it is right—it never can be other than right—that he who is upright and virtuous shall have a sufficiency, and that he who is worthy shall not perish from want. To be sure, in a system in which poverty does exist, the rabbis encourage and even earnestly urge almsgiving and charity. But the Jewish spiritual leaders always hoped and looked forward to the ideal time when conditions would radically be changed so that the scourge of poverty would be abolished. We should keep the distinction in mind between the actual present system, and that of the ideal era, especially when we read the following accusation against the Jews by one of the authors of a modern Utopia: "Almsgiving and begging are a development of a Jewish civilization, and date back to Josiah. Their system of almsgiving had ever been their greatest error. The poor were supposed to prevail everywhere." [298]

Indeed, the principles of righteousness and justice, upon which the new social order in the ideal era will be rebuilt, will demand an equal footing economically for the poor. The satisfaction of that demand will mark the beginning of the functioning of the Kingdom of God, the Righteous Judge, on earth.[299] Peace, which is a necessary requirement for the establishment of the ideal social order on earth, can be attained only by the abolition of poverty. For, poverty, as the Talmud puts it, is worse than fifty plagues; [300] or, as an old English saying has it, poverty breeds strife. As long as we have a system in which one man's profit is another man's loss, we will have no genuine peace, love, and brotherhood in the world. Moreover, the abolition of poverty will hasten to solve the problem of crime, the curse of modern social life, for there will be no temptation to rob or to murder. Every individual will be assured a comfortable home, food, and clothing.

In fact, when the Kingdom of God on earth exists, every individual will be well provided materially, so that all will be made princes in the land. Although the population, due to

large families, will be greatly increased, the standard of living will be very high, with the result that there will be no poor people at all.[301] Such base impulses as desire for luxury and love of money, will disappear. For the material means of happiness and comfort will exist on the earth as abundantly as the air for breathing. This change of the material conditions of the masses of the people will be especially noticeable through the new and attractive apparel and attire of every individual. The new and refreshing clothes worn daily by all will be a constant reminder of the new era of equality and universal justice.[302]

There will be many changes in nature itself in order to bring about the happiness and joy to all the members of the Utopia of the righteous. The land and the trees will yield, with less effort on the part of man, more frequently larger quantities and better fruit, agricultural produce, and many other necessities of life.[303] Wine and milk will be in abundance for all. This will be in accordance with the prophecy of Joel: "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk." [304] Unlike this era,—remark the rabbis—when wine is misused and thus causes suffering to mankind, in the ideal era that sweet liquid will bring joy and happiness to the people.[305] Indeed, God Almighty has ordained wine, like all other products of nature, for the great comfort of mankind, to be used moderately.

Since, from a rabbinic viewpoint, large families are a blessing to the people, the rabbis do not fail to mention, nay, even greatly exaggerate, the increase of the birth-rate in their scheme of a Utopia of the righteous. One statement says that in the ideal era, each woman will give birth daily! [306] Another view is, that, in the future, every Israelite will have as many children as the number of Israelites that have left Egypt during the Exodus! [307] The spiritual leaders in Israel were

apparently not concerned with the problem of an overcrowded earth, and with the apprehension of some modern scientists that in a thousand years there will not be one square yard of space for each person on earth. The underlying motive of the rabbinic predictions probably was the realization of the fact, that if a Utopia of Righteous should ever be established on earth, unusually large numbers of children of the small minority of the upright and just, would have to outnumber the numerous wicked, unjust, and inferior types.[308] This answers the anti-Semitic attack on the part of a modern author of a Utopian scheme, when he states that " to increase and multiply beyond their resources has always been the fundamental desire of the Jews." [309] For, that yearning for a large progeny was a part of the rabbinic plan to establish a kingdom of the righteous. Compare the following passage in the Book of Enoch: " Destroy all wrong from the face of the earth and let every evil work come to an end; and let the plant of righteousness and truth appear. . . . And then shall all the righteous escape, and shall live till they beget thousands of children, and all the days of their youth and their old age shall they complete in peace. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing." [310]

The great majority of the people will be farmers engaged in agriculture, and will obtain, without difficulty, their livelihood from the products of the land, which products because of God's blessings, will be in abundance.[311] Everyone will acquire different kinds of land so that the product of the fields will satisfy the various needs of the individual.[312] The Universal State of the upright and just will thus enjoy abundance of food, especially fruit and other agricultural produce.[313] Agriculture will be a science in which all will be instructed. Consequently, in the new social order, every member of the ideal community of the righteous, will receive with-

out great effort whatever necessary sustenance he may desire.[314] Because of the general abundance of food and sustenance, there will always prevail in the community a spirit of joy, optimism, helpfulness, and brotherly love.[315] The relation between material abundance for all and the functioning of righteousness in the Universal State is well described in the Book of Enoch: "And then shall the whole earth be tilled in righteousness and shall all be planted with trees and be full of blessing . . . and the vine which they plant thereon shall yield wine in abundance . . . and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness. . . . And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men." [316]

Hence, in the ideal era, no one will lead a luxurious and spendthrift life because of inherited fortunes. One will enjoy and use only those things which he himself has earned through his own labor and efforts. In the words of the Psalmist, "when thou eatest the labour of thy hands, happy shalt thou be, and it shall be well with thee".[317] No time will be spent by a part of the population in supplying useless luxuries. The laws and regulations of the new Universal State will, therefore, be few in number and seldom violated. Once an individual is working and doing constructive labor, he will enjoy fully the results of his toil and industry. In nowise will one reap the benefit or reward of the work of one's fellow man. The guiding rule will be that everyone is entitled to the fruit of his labor.[318] In the course of time when the new social order starts functioning, every member of the new State will work a minimum number of hours a day, in accordance with the par-

ticular demands of the social life of the Universal State. There will be but few idlers. Most of the workers will not feel the bondage of their caste. There will always be steady employment, since production and distribution will be scientifically and universally regulated to meet the needs of a population which never indulges in war or greedy economic strivings. Production will be organized internationally and not nationally. Raw materials likewise will be controlled by a central authority so that the present waste will disappear.

Gold will be of secondary importance in the new social and economic order. Eventually, all the friction, jealousy, quarrels, and misunderstandings that exist under the present system, will not be known in the ideal Messianic era.[319] The city of Jerusalem will possess most of the gold and precious stones of the world. That ideal city will be practically full of those metals and stones, so that the people of the world will realize the vanity and absurdity of wasting their lives in accumulating those imaginary valuables.[320] The deprecation of the importance of gold and its like, does not necessarily imply the introduction of the system of common ownership of property. The secondary importance given to gold in the new social order will be due to two main reasons. First, the equal distribution of private property and other necessities of life will automatically depreciate the importance of gold and other luxuries. Under present conditions, money is harmful. Because of bad economic distribution and organization, money is more easily obtained by wicked people than by righteous ones. The second reason is that the people will be trained and educated to differentiate between real, spiritual values and material values.

Consequently, in the past, in rabbinic phraseology, only a few selected righteous, like the Patriarchs and Job, enjoyed material abundance and plenty, typical of the ideal era.[321] But in the future, all the righteous will be well provided with

material abundance.[322] Their dwelling places will be beautiful.[323] For, to the righteous and upright will belong all the wealth, treasures, industrial gains, and all the other resources of the world; to the unrighteous will belong nothing. This will be in keeping with the prophecy of Isaiah: "And her gain and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her gain shall be for them that dwell before the Lord, to eat their fill, and for stately clothing." [324]

Under such conditions a sturdy race of strong, healthy, tall, youthful, and handsome people will be raised.[325] The Holy One thus said: "In this era, some people are healthy and handsome, and others are not. But in the ideal era to come, all people will be handsome and praiseworthy." This will be in accordance with the prophecy of Isaiah: "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." [326] Diseases and ill health which are such a heavy burden on the shoulders of mankind in the present era, will not be known in the future.[327] Physical defects, like dumbness, blindness, deafness, lameness, stammering, barrenness in women, and similar bodily imperfections, will, likewise, not exist. The few unusual occurrences of such conditions will easily be cured.[328] Similarly, in the present era, women give birth in pain. But in the future, the prophecy of Isaiah will be realized: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." [329]

Concerning death in the future era, we find, in a few sources, a rabbinic statement to the effect that, in the future, the following prophecy of Isaiah will be fulfilled: "He will swallow up death for ever; and the Lord God will wipe away tears from off all faces." [330] From additional remarks found, in at least two of these sources, we learn that that statement refers, not, as one might assume, to the future world, but rather to the ideal era on this earth. One passage reads some-

what like this: "Originally when God created the world, there was no angel of death. When Adam and Eve committed the sin, however, death was decreed upon mankind. But when the Messiah comes, the Lord, in accordance with the prophecy of Isaiah, will swallow up death for ever." [331] The other passage reads: "In this world, because of death, no one can be happy. But in the future, the Lord will swallow up death for ever. Then will the following prophecy be realized: 'And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying.'" [332] It is thus evident that some rabbis thought that, in the remote future, a time would come when death would be an unknown phenomenon among men on this earth.[333]

In other sources, however, we find a modified view, namely, that death will occur in the Messianic period; but the span of life will be greatly prolonged. This will be in accordance with the other utterings of Isaiah concerning this matter: There shall be no more thence an infant of days, nor an old man, that hath not filled his days; for the youngest shall die a hundred years old." [334] People will thus, on the average, live much longer.[335] In addition, with the evil inclinations in man eradicated, the number of deaths that occur at present as a result of man's sins and misdoings, will be greatly decreased.[336] This will be true especially of deaths caused by murder, which will be unknown in the ideal era, when conditions that cause crime and sin will not exist.[337]

This modified view that, in the ideal era, the span of life will be prolonged, and that unusual and sudden deaths will not occur, is found also in a number of places in the Pseudepigraphal writings: "And the days shall begin to grow many and increase amongst those children of men, till their days draw nigh to one thousand year. . . . And there shall be no old man. . . . For all shall be as children and youths. And all their days they shall complete and live in peace and in joy;

and there shall be no Satan nor any evil destroyer. For all their days shall be days of blessing and healing"; [338] "And they shall live a long life on earth, such as thy fathers lived. And in their days shall no sorrow or plague or torment or calamity touch them. Then blessed I the God of glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them"; [339] "And no one shall again die untimely, nor shall any adversity suddenly befall".[340] In other words, almost all that is tragic in human life will be eliminated, and death will seldom come before old age. In one passage, the author of the Book of the Secrets of Enoch speaks, to be sure, about the eternal life of the righteous. But a careful study of that passage shows that that author has in mind, not the ideal era on earth, but rather the future world, or the realm of the soul.[341]

In any event, in the future ideal era on the earth, the happiness of man will be complete and perfect.[342] A number of reasons will account for that new state of man's happiness. The material needs and necessities of the individual will be readily obtained in abundance.[343] Children and young people will be immune from death.[344] Bodily imperfections and physical defects will be unknown.[345] Lastly, there will be an important cause for everlasting happiness of the people, since the Lord will dwell in Zion the ideal land of Israel, the ideal, righteous people, who, in the words of Zephaniah, shall not fear evil any more.[346]

LIBERTY AND SALVATION

CHAPTER V

LIBERTY AND SALVATION

We shall now discuss the problem of the redemption and salvation of Israel, the people that will be instrumental in bringing about the Universal State founded upon genuine justice, righteousness, and universal peace. At the outset, it should be pointed out that the terms, redemption and salvation, have a radically different connotation from that which they have in Christian theology. As Abravanel has convincingly proved,[347] Jewish redemption stands for the physical liberation and freedom of Israel. For, the people of Israel will attain the height of their spiritual functions and potentialities only through their attainment of material freedom and liberty. The problem of their spiritual development goes hand in hand with the problem of their physical safety and protection.

The rabbis, for this reason, frequently picture the future salvation of Israel in terms of the experiences of that people preceding and during the Exodus from Egypt.[348] The following statement of R. Abin will illustrate well the rabbinic view concerning the relation between the physical freedom and the spiritual redemption of Israel: "Just as in the case of the lily: when heat comes upon it, the lily withers, but blooms again when the dew falls; so is the case of Israel. As long as the shadow of the oppressors exists, Israel appears lifeless. But in the ideal era, when that shadow will have passed, Israel will thrive more and more. . . . Just as the lily is fit for adornment of the Sabbath and the holidays, so is Israel fit for the coming redemption."[349] R. Abin, the author of this beautiful parable, may have been the same one who had a sad personal experience with the government of his day.[350] In

any event, the underlying thought of the parable is evident. Israel will function spiritually and live up to their universal, moral and ethical responsibilities, only when they have obtained absolute physical freedom and liberty.

It is for this very reason that the spiritual leaders in Israel frequently express their hope and yearning for the ideal era in which Israel will not be oppressed any longer. The Midrash thus remarks: "The Holy One, blessed be He, said to Israel: In this era you are oppressed by various governments; but in the era to come, I shall remove all governments from you."[351] Samuel, the prominent Babylonian Amora of the first generation, who was pessimistic concerning the immediate abolition of poverty during the Messianic period, held, nevertheless, that in that era servitude and oppression would disappear from earth and that Israel would become liberated and free.[352]

Looking at the redemption and salvation of Israel from this point of view, one is in a position to understand why the rabbis stress the fact that that event will come only by way of Israel's return to Zion.[353] When the Lord will be reconciled with Zion, says the Midrash, He will have compassion first on Israel, the oppressed people. This will be in accordance with the following prophecy: "That the Lord hath founded Zion, and in her shall the afflicted of His people take refuge."[354] Again, the Shofar, announcing the freedom and liberty of the people, will be blown at the Temple in Jerusalem.[355] For, Israel will be able to function spiritually and thus serve as an example for the rest of the world, only when they build up a Utopia, or a spiritual paradise on this earth, where they will be eternally safe and protected.[356] The ideal people of God will thus live and develop, both physically and spiritually, when these prophecies of Isaiah are realized: "How beautiful upon the mountains are the feet of the messenger of good

tidings "[357] " O thou that tellest good tidings to Zion, get thee up into the high mountain ".[358]

The main purpose of the physical redemption of Israel will be to glorify the name of the Lord and thereby to bring about the Kingdom of God. The name of God will be universally sanctified and glorified, and His Kingdom become known, when a reunion of the exiled takes place at Jerusalem.[359] When Israel is redeemed, the heavenly kingdom will be complete.[360] The glory and the light of the Lord will then be upon the people of Israel.[361] The redemption will be a testimony to God, that He is just and right and without iniquity.[362] Again, through Israel's physical salvation, God will be crowned King of His Kingdom, and the world will have learned to acknowledge Him as the one universal Lord.[363] In other words, the universal recognition of God as the righteous Lord, depends upon Israel's physical redemption; eventually God Himself will hasten the redemption and the salvation of Israel.[364] The Holy One thus says to Israel, My children, since My light is your light, and your light is My light, both of us will go and bring light unto Zion.[365] For, the name of the Lord will be sanctified, and His Kingdom established on earth, when Israel, the ideal righteous people, will be redeemed.[366] Hence, when Israel returns to Zion, God's Divine Presence will return with them.[367] The Holy One thus said to Israel, In the ideal era My Divine Presence will never depart from you.[368]

Second, the restoration of the ideal people on the ideal land will signify universal peace and brotherhood. Jerusalem will become the center of the free and liberated, universal Israel, because that city of God would be a living example of universal peace and brotherhood. This will be in keeping with the prophecy of Isaiah: " Behold, I will extend peace to her like a river." [369] The very act of the redemption will be accomplished through the united efforts of all the people of Israel. For, Israel will be redeemed only when they shall have united.[370]

Third, the redemption will mark the end of the rule of the wicked, and the beginning of the rule of the righteous in the world. It will usher in the new, ideal era in which the upright and just will prosper and the wicked and unrighteous will suffer.[371] Consequently, the redemption of Israel will signify the beginning of the destruction of sin and wickedness on earth.[372]

Another purpose of Israel's redemption will be to give God's people the opportunity to lead a life in accordance with the Torah, the Word of God. Then will the prophecy of Isaiah be fulfilled: "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee."[373] A free Israel will be in a position to worship God in Jerusalem, the center of the ideal world. This will be in keeping with the following prophecy: "And they shall come that were lost in the land of Assyria, and they that were dispersed in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem."[374]

Consequently, as in the past, the Lord Himself will bring about the salvation of Israel.[375] Whether it will be Elijah, Messiah, or a special messenger, who will announce the good tidings of Israel's physical salvation and redemption, God will be the direct cause of that momentous event.[376] The people of Israel will then proclaim: "Lo, this is our God, for whom we waited, that He might save us. This is the Lord, for whom we waited. We will be glad and rejoice in His salvation."[377]

The redemption of Israel which will be so significant and momentous in the history of that people and of mankind in general, will be marked by a number of important characteristics. First, Israel's salvation will be permanent and eternal in nature, so that Israel may be secure against the kind of experiences which they suffered in the past: exile, suffering, humiliation, servitude, and disintegration.[378] The emblem of the new position of the ideal people will be light.

The Exodus from Egypt, took place at night, and was, therefore, temporary; but the redemption ushering in the ideal era will take place in the light, which is stored up for the righteous. The restoration will thus be permanent and everlasting.[379] For, Israel, the ideal people, are permanent and will never cease to exist.[380] In the words of Amos, they will be planted upon their land and they shall no more be plucked up out of their land.[381] When the ideal people shall have been redeemed, the redemption of the rest of the world will follow. In this way, the Kingdom of God will be established.[382]

Second, Israel's redemption will be universal. The exiled in the north and in the south, even those in the far corners of the earth will be gathered and re-united.[383] This redemption will, therefore, overshadow all previous redemptions of Israel; and the prophecy of Jeremiah will be fulfilled: "Therefore, behold, the days come, saith the Lord, that it shall no more be said: 'As the Lord liveth, that brought up the children of Israel out of the land of Egypt', but: 'As the Lord liveth, that brought up the children of Israel from the land of the north, and from all the countries whither He had driven them'." [384]

Third, nature itself will help to bring about the restoration of Israel, and will join the nations of the world in song, joy, and praise of the Lord for the redemption of His people.[385] The islands and the inhabitants thereof will sing a new song to the Lord; they will praise Him from the end of the earth.[386] The exiled themselves in their victorious and glorious march of salvation, will burst out in song and praise of God, on reaching the mountainous boundaries of the ideal land.[387] The prophecy of Isaiah will thus be realized: "And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." [388]

How will that redemption be brought about? Will that momentous event take place suddenly, or will it be the result of the culmination of a series of spiritual and moral developments of Israel and thus of mankind in general? In rabbinic literature we find three different attitudes with regard to this question. The more conservative view seems to be that there is a designated time for the advent of the redemption. The redemption will take place at the appointed time, suddenly and unexpectedly, regardless, apparently, of the spiritual and moral conditions of the people.[389] The second view is that the advent of the redemption depends upon the intensity of the suffering which the world will undergo by virtue of their conduct. When living conditions become unbearable, when the oppression and suffering of Israel become intolerable, so that the people of Israel repent, pray, and are fearful of the Lord, the redemption of the ideal righteous people will, by compassion of God, take place.[390] The third and more progressive view is that the redemption will not be a sudden phenomenon, but rather a gradual development as a result of a number of moral and spiritual changes in Israel, and, consequently, in mankind in general.[391] Here are the more important changes mentioned in rabbinic sources, which will hasten that development.

The first essential condition preparing the way for the salvation of the ideal people, is unity in universal Israel. There must be no dissension or lack of unity among the people of God. In fact, Ezekiel already, in picturing the ideal people in the coming ideal era, described the unity and brotherhood of the people, when he said that the people would be cleansed of their uncleanliness and saved from their sins only when they should have attained a state of perfect peace and unity.[392] The rabbis, in their usual way, put this significant prophecy into the mouth of Jacob, who, they say, uttered it when he was about to utter the testaments to his sons.[393]

Nevertheless, this interpretation indicates the rabbinic attitude towards the question of Israel's redemption. Perfect unity and brotherhood will have to precede the liberation of that people.[394]

Second, the people will have to train themselves in leading a life of justice and righteousness. This will be in accordance with the prophecy of Isaiah: "Keep ye justice, and do righteousness; for My salvation is near to come, and My favour to be revealed."[395] The cardinal principles of righteousness and justice will have to be applied not only in the every-day life of the individual in his relations to his fellow-man, but in the courts and in the administration of human affairs as well.[396] The following prophecy will then be realized: "Zion shall be redeemed with justice, and they that return of her with righteousness."[397] For, the righteous will be instrumental in the cause of the salvation of Israel. Indeed, the righteous in all ages are a living testimony to the eventual redemption of Israel, the ideal, righteous people.[398] The upright and just, preparing the way for the redemption, are imbued with loving kindness towards all peoples on earth.[399]

Third, the outstanding characteristic of the people of Israel of cultivating the habit of studying and learning for the sake of study—a characteristic not found among other peoples—will have to be encouraged and strengthened. Any one who studies the Torah for its own sake, says R. Levi, hastens the redemption of Israel.[400] The exiled will be gathered unto their destination, remarks R. Huna, only because of the study of the Torah.[401] Another essential feature of the program of Israel's salvation, apparently contradicting the requirement just mentioned, but in reality supplementing it, is the observance of the Torah and its cardinal commandments.[402] The emphasis laid both on study for its own sake and on the observance of the will of God, are deeply rooted in the Jewish philosophy of life, which stresses right con-

duct of living, rather than dogma and faith. In the terminology of the rabbis, the Lord said to Israel, Just as I would not forget your redemption, so you should not forget the Torah.[403]

This brings us to the fourth point of the plan of Israel's redemption, and that is faith, or, to be more correct—faithfulness. For, the Hebrew term " emunah ", does not connote " faith " in the Christian sense, but rather faithfulness, or trust in God. Furthermore, unlike Christianity, Judaism emphasizes upright living rather than faith as a dogma. The Prophet Hosea, for instance, in speaking of Israel's bethrothal to God, mentions righteousness and justice first, and faithfulness last.[404] The rabbis, for this reason, stress always the importance of studying the Torah, the word of God, leading man to right conduct and a divine life, rather than blind faith and belief.[405] With regard to the question of Israel's redemption, the rabbinic view is that, in addition to the above requirements, an attitude of faithfulness is essential. The exiled will be redeemed as a reward of their faithfulness.[406] In preparing the way for their redemption, Israel will have to display much faithfulness and trust in God. The prophecy of Hosea will then be realized: " And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in justice, and in loving kindness, and in compassion. And I will betroth thee unto Me in faithfulness; and thou shalt know the Lord." [407]

Fifth, Israel will have to lead a life of honesty, in the realm of the intellectual life, and thereby remind the world, especially the intelligent and intellectual leaders of the nations, that the lack of that virtue is one of the main causes of the woes and sufferings of mankind. The rabbis express this idea in their own, innocent, but honest, way: " Whosoever reports a thing in the name of him that said it brings deliverance into the world." [408] In one rabbinic source, this state-

ment is preceded by a supplementary saying: "Whosoever reports a thing in the name of a scholar who never said it, causes the Divine Presence of God to disappear from Israel." [409] In other words, this kind of dishonesty will not be known in the ideal era, when the Lord will cause His Divine Presence to dwell among all the members of the ideal, righteous people.

Finally, the leaders in Israel will have to change their attitude toward the great masses of the people. They will have to be more sympathetic and less severe in discharging their duties, disregarding personal honor and self interest. Instead of looking for faults in the people, the scholars guiding the nation will have to stress the good qualities of the members of their communities.[410]

THE HOLY LAND

CHAPTER VI

THE HOLY LAND

Simultaneous with the plan of a free, ideally righteous Israel, leading the world to an ideal life wherein the righteous would prosper and the wicked suffer, comes the essential requirement for a spiritual and holy Zion, guiding the other countries of the world in their spiritual development toward the realization of a World Utopia. It is with this view in mind that the rabbis allude often to the restoration of Israel to Palestine. When the Holy One will be about to renew His world,—remarks the Midrash—He will renew it from Zion ;—as it says, " That the mountain of the Lord's house shall be established as the top of the mountains ".[411] Again, the Holy One said: Zion will become a central meeting place of the whole world,—as it says, " For out of Zion shall go forth the law, and the word of the Lord from Jerusalem ".[412] Therefore, when I redeem Zion and its exiled ones in accordance with the principles of justice and righteousness, they will then announce the new era from Zion.[413]

By stating that " God keeps Israel ",[414] we ordinarily understand that the Lord guides Israel, through whom God's guidance will be extended to the rest of the world. Likewise, in saying that the Lord cares for the Holy Land and that " His eyes are always upon it ",[415] we mean that God cares for that land, through which God's care will be extended to all other lands.[416] Traditional Jews would, therefore, not disagree with the modern reformed Jews, when the latter state that the " call of the Jew " is supposed to be for the benefit of humanity, and not primarily for themselves. But the view of the reformed Jews that Palestine is not a part

of the scheme for the universal Utopia of mankind, is at variance with the very structure of the prophetic-rabbinic Utopia, namely, that of the ideal Israel in the ideal land. We should quote in this connection a statement of a modern non-Jewish author, in which he mentions Palestine as a plausible country wherefrom a universal utopian renascence might take place: "It should not surprise us if the foundations of eutopia were established in ruined countries; that is in countries where metropolitan civilization has collapsed and where all its paper prestige is no longer accepted at its proper value. It should not be altogether without precedent if such a eutopian renascence took place in Germany, in Austria, in Russia; and perhaps on another scale in India and China and Palestine; for all these regions are now face to face with realities which the 'prosperous' paperism of our metropolitan civilization has largely neglected." [417]

From this viewpoint, one is to understand the saying of R. Levi that in the ideal era Jerusalem will be like Palestine, and Palestine in turn will be like the whole world, and that, on frequent occasions, clouds will bring multitudes of people from the world over to worship in Jerusalem.[418] We need not attribute any prophetic qualities to that famous Palestinian Haggadist of the third century to interpret the term "clouds", to mean "aeroplanes", even though his statement is based on the prophecy of Isaiah: "Who are these that fly as a cloud, and as the doves to their cotes?" [419] The underlying idea of the main saying is clear. Palestine will be to the world, what Jerusalem will be to Palestine—a spiritual center of the new ideal world. The moral and spiritual influence of the ideal Israel in the ideal land, will spread in the ideal era to the neighboring countries and thence to the whole world.[420] Israel will not insist that the other peoples subscribe to her doctrines, beliefs, or ways of life. The life of Israel, however, will be so ideal, so dignified, and so holy, that the world will not help but spontaneously follow the Jewish way of life.

What revelation and the giving of the Torah in the past signified for the civilized world, the Holy Land will signify for the ideal world in the era to come. It will signal the ushering in of a reconstructed social order, an order established on the principles of genuine justice and righteousness. In the rabbinic terminology, " the destiny of Zion in the future will be comparable to that of the Torah in the past: just as in the case of the Torah, before Israel received it, the world was a lawless desert and became civilized when Israel received the Torah, so Zion, now a desert, will become in the ideal era the stronghold of the Holy One ".[421] This is likewise the force of the rabbinic view concerning Zion, that, in the ideal era, the prophecy of Zecharia will be fulfilled: " For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her." [422] Or, when they remark that the Lord Himself will comfort Zion.[423] For, only a Zion, in which God's Presence is universally recognized, will become the permanent spiritual center of the new reconstructed world.[424] The expression " God's Presence " is, of course, vague, especially when one recalls how the term " God " has, for the last two thousand years, been misused for sinister purposes by emperors, popes, and others. One thing, however, is clear. In the ideal land of God, there will be no room for the wicked. It will be a country of righteous. The unrighteous will be looked for, but not one of them will be found.[425]

Thus, in the future era, the Holy One will take hold of the ends of the land, and will shake the wicked with their defilements out of it, just as when one takes hold of a garment and shakes out of it all that it contains.[426] Indeed, the test of Zion's claim for spiritual superiority will be the annihilation of injustice and wickedness from the earth. The Lord will dwell in Zion only when unrighteousness and injustice will have disappeared from mankind.[427]

Furthermore, Zion will be the world's center of learning, knowledge, and of everlasting material and spiritual bliss.[428] It will be a model country of plenty, producing the best fruit, grain, fish, fowls, vines and other necessities, which make life happy and wholesome; no family will have any difficulty in obtaining its sustenance.[429] The natural resources of Palestine will be marvelously developed, and the land artistically beautified. In the words of Isaiah, "every valley shall be lifted up, and every mountain and hill shall be made low; and the rugged shall be made level, and the rough places a plain";[430] "And there shall be upon every lofty mountain, and upon every high hill, streams and watercourses";[431] "I will open rivers on the high hills, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water".[432] The boundaries of the land will be enlarged and widened, and its immediate spiritual, ethical, and moral influences on the neighboring countries will be evident and very great.[433]

The joy and gladness that will prevail in the ideal land, alluded to in the marriage benediction, is fully described in Jeremiah: "Yet again there shall be heard in this place . . . the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: 'Give thanks to the Lord of hosts, for the Lord is good, for His mercy endureth for ever'."[434] This will be likewise in accordance with the prophecy of Isaiah: "For the Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."[435]

It is clear that Zion, the ideal country of the world, will be in eternal possession of Israel, the everlasting ideal people.[436] These two, Israel and Zion, will go hand in hand, thereby showing the way of eternal bliss and happiness to a suffer-

ing humanity.[437] This will be in keeping with the following prophecies: "And I will set Mine eyes upon them for good, and I will bring them back to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up"; [438] "And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them".[439] Consequently, the Kingdom of God will be established on earth.[440]

For, as far as Israel will be concerned, Zion will serve a double purpose. It will serve as a refuge for the exiled who will be gathered in by its outstretched arms. God will thus comfort Israel in their new, yet old, homeland.[441] Important and significant as that hospitality of Zion will be, it will be only transitory in nature, preparing the way for Israel's permanent and real mission. With the spontaneous aid of all the nations of the earth, the ideal people will establish themselves in that land to lead a divine and godly life; the Divine Presence will then dwell among them.[442] The Holy One thus says to Israel: Since My light is your light, and your light is Mine, let us go together and bring light unto Zion.[443] Hence, in the future, when the Divine Presence returns to Zion, the Lord will be revealed in His glory to all Israel, as it says: "For they shall see, eye to eye, the Lord returning to Zion." [444] It is for this reason, that the rabbis, in picturing the ideal Palestine for Israel as described in the Utopia of the last chapter of Ezekiel, remind us that the Holy One Himself will do the distributing of the land.[445] Whether the rabbinic description and ideology of that Utopian State exactly agree with the picture given in Ezekiel is a different problem. But no one would question the fact that Ezekiel's prophecy concerning the ideal Jerusalem, mentioned in the last verse of that chapter, might be applied as well to the rabbinic dream of an ideal Zion: And the name of the city from that day shall be, "The Lord is there".[446]

THE HOLY CITY

CHAPTER VII

THE HOLY CITY

We are now in a position to discuss the nature of the ideal city of Jerusalem as pictured in the rabbinic Utopia. The rebuilding of that city is a part of the plan of the ideal country, Zion. Jerusalem will be the capital of Zion. What Zion will mean to the world, Jerusalem will mean to Zion. In Jewish liturgy, therefore, prayers for both, as a rule, follow each other.[447]

If Zion, the spiritual and moral center of the world, is to be built up as a model country of divine and godly living, how much more so should Jerusalem be so built, the city of God and the capital of Zion! The rabbis, therefore, in following the footsteps of the prophets, allude frequently to the new Jerusalem as the everlasting city to be built and comforted by God, the universal Lord; as the seat of the Lord, which is to be recognized as such by all the nations of the earth; as the divine light of the world; as the habitation of the Divine Presence; as the mountain of the Lord's house; and, finally, as the city, the name of which shall be, "The Lord is there", or, "The city of the Lord".[448] Jerusalem is personified as the bride, waiting for the arrival of God, her bridegroom. Thus, by being told that merely the sons and daughters of Israel are returning to her, she would not be entirely happy. Her happiness and gladness will, however, be complete when she is informed of the coming of the King Himself.[449] According to R. Johanan, therefore, the Holy One will come first to the ideal Jerusalem in Zion, and afterwards to the heavenly Jerusalem.[450]

The city of Jerusalem, furthermore, will be a model city, in which God's righteousness will function. This will be in keeping with the prophecy of Zephaniah: "The Lord who is righteous is in the midst of her; He will not do unrighteousness. Every morning doth He bring His right to light; it faileth not." [451] The horns, the emblem of strength and glory of the righteous, shall thus be lifted up at Jerusalem.[452] That ideal city will become a central place of judgment, through which the upright and just will be guided to everlasting bliss and happiness, and the unrighteous will be led to their doom. Consequently, the universal Kingdom of God, or the Utopia of the righteous, will be ushered in by the righteous at Jerusalem.[453] Since the city will be the capital of the land of the righteous, its inhabitants will be a selected group of upright and just. In the terminology of R. Johanan, the Jerusalem of the present era, any one may enter; but the Jerusalem of the ideal era, only those who will be invited will be permitted to enter.[454] Eventually, it will become the welcome home of the ideal Israel.[455] In the future, the Lord will thus bless Israel, as it says: The Lord bless thee, O habitation of righteousness, O mountain of holiness.[456]

The leadership in Jerusalem will likewise be enhanced, in accordance with the prophecy of Isaiah: "I will also make thy officers peace, and righteousness thy magistrates." [457] The Lord will grant the city of Jerusalem its full and real freedom.[458] Hence, the ideal city will, in addition to holiness and righteousness, signify peace. Jerusalem will be comforted through the peace of her people.[459] "The heart of the fathers shall be turned to the children, and the heart of the children to their fathers." [460] That ideal city will cause all Israel, the holy people, to be comrades and genuine friends.[461]

With these three qualifications of holiness, righteousness, and peace, attained, Jerusalem will be the world's center of joy and happiness. Abominations and sensuality will not

exist in that community.[462] The Lord, likewise, will, in the words of Isaiah, "swallow up death for ever; and the Lord God will wipe away tears from off all faces".[463] The prophecy of Zechariah will then be fulfilled: "There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for every age. And the broad places of the city shall be full of boys and girls playing in the broad places thereof."[464] Hence, when the Lord rebuilds Jerusalem, He will bring unto her all joy and gladness.[465]

For Jerusalem, in addition, will be a city of plenty; it will contain the best healing water, suited for bringing forth fish and for aiding the land to bring forth the best fruit in abundance; diseases and physical deformities will thereby be greatly decreased.[466] That ideal city will also possess the precious stones and pearls in abundance.[467] This will have a favorable influence of peace among men. By visiting Jerusalem, where these valuables will be lying, spread all over the roads and streets of the city, people, greedy and quarrelsome because of their desire to acquire wealth, will now realize the pettiness of their desires, and the unreasonableness of their enmities.[468] Furthermore, Jerusalem will be widened, and beautified in its physical appearance, so that the whole world will praise her for her beauty and attractiveness.[469] According to R. Johanan, who was the greatest of the rabbinic dreamers of an ideal Jerusalem, the following prophecy of Isaiah refers to the Jerusalem of the future: "I will plant in the wilderness the cedar, the acacia-tree, and the myrtle, and the oil-tree; I will set in the desert the cypress, the plane-tree, and the larch together."[470]

Jerusalem will, moreover, become the metropolis of the world. The highways of all the countries in the world will lead directly to that city of material and spiritual bliss.[471] In the terminology of the author of one of the Sibylline Books,

Jerusalem will be set as the jewel of the world.[472] In keeping with the prophecy of Jeremiah, "all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem".[473] Representatives of all the different races in the world will be gathered together there, demonstrating in their brotherly and friendly intercourse, the only true spirit of love and democracy. The non-Jewish peoples beholding the spiritual glories and accomplishments of Israel at Jerusalem, will eventually turn to follow the ideal righteous people in leading the world into the path of righteousness. Isaiah's prophecy will thus be realized: "And nations shall walk at thy light, and kings at the brightness of thy rising."[474] All those who have missed the presence of Jerusalem, and have mourned for her, even God, the angels, the celestial bodies, heaven and earth, and other natural objects in the world, as well as the righteous of the world—they all will share in the joy of the rebuilt city.[475]

When all the above mentioned conditions of an ideal Jerusalem are fulfilled, the Kingdom of God on earth will be established.[476] For, the name of God will be universally sanctified, only when the exiled will have been gathered unto a rebuilt Jerusalem.[477] It is for this reason that the rabbinic sources allude frequently to the gathering of the exiled into the new Jerusalem.[478] Israel thus says: "As the Kingdom of the Holy One will be about to appear in this world, I shall go to Jerusalem."[479] The Lord will, therefore, cause His Divine Presence to dwell among Israel in the new Jerusalem, in order to make known to the whole world the universal, divine purpose of the ideal people of Israel.[480] Since the habitation of Israel in the New Jerusalem is essential for the functioning of the Kingdom of God, Israel will dwell there safely, everlastingly, and happily. They will never again be uprooted from the ideal city of God.[481] For, Jerusalem, like Zion, was selected by God for that very purpose of establishing there His Kingdom on earth.[482]

Next to the ideal Jerusalem described in the last chapter of Ezekiel, we find in another pre-rabbinic source a beautiful description of the ideal city in the ideal world, which is more outspoken in the universal character of the ideology of the New Jerusalem than Ezekiel's description. We refer to the song of the new Jerusalem as found in the Book of Tobit, one of the oldest Apocryphal writings. We give here the version of the song as rendered by Charles:

I exalt my God, and my soul shall rejoice in the King of Heaven;
Of his greatness let all men tell,
And let them give him thanks in Jerusalem.

O Jerusalem, thou holy city! he will chastise thee for the works of thy hands,
And will again have mercy on the sons of the righteous.
Give thanks to the Lord with goodness, and bless the everlasting King,

That thy tabernacle may be builded in thee again with joy,
And that he may make glad in thee all that are captives,
And love in thee all that are miserable and all the generations of eternity.

A bright light shall shine unto all the ends of the earth;
Many nations shall come from afar,
And the inhabitants of the utmost ends of the earth unto thy holy name;

With their gifts also in their hands unto the King of heaven,

Generations of generations shall utter rejoicing in thee,
And thy name that is elect unto the generations of eternity.

Cursed shall be all they that shall speak a hard word;
Cursed shall be all they that demolish thee,
And throw down thy walls;

And all they that overthrow thy towers,
And set on fire thy habitations;
But blessed shall be all they that fear thee for ever.

Then go and be exceeding glad for the sons of the righteous:
For they all shall be gathered together,
And bless the everlasting Lord.

Blessed shall they be that love thee;
And blessed shall they be
That shall rejoice for thy peace:

And blessed shall be all the men
That shall sorrow for thee
For all thy chastisements:

Because they shall rejoice in thee
And shall see all thy joy for ever.

My soul doth bless the Lord the great King;
For Jerusalem shall be builded again as his house unto all the ages.

Happy shall I be if the remnant of my seed comes to see thy glory
And give thanks unto the King of heaven.

And the gates of Jerusalem shall be builded with sapphire and emerald,
And all thy walls with precious stone.

The towers of Jerusalem shall be builded with gold,
And their battlements with pure gold.

The streets of Jerusalem shall be paved
With carbuncle and stones of Ophir.

And the gates of Jerusalem shall utter hymns of gladness
And all her houses shall say, Halleluiah.[483]

A SPIRITUAL CENTER

CHAPTER VIII

A SPIRITUAL CENTER

Alongside the dream of an ideal Jerusalem in an ideal Zion, we frequently find in rabbinic literature the hope and the yearning for the rebuilding of the Temple at Jerusalem in the ideal era to come.[484] According to one view, the rebuilding of the Temple will take place even before the establishment of the rule of the house of David.[485] A number of sources indicate that many ceremonies that were performed at the First Temple will also be performed at the Temple of the future.[486]

With regard to animal sacrifices proper, in the Temple of the future era, however, we find three distinct views scattered throughout rabbinic literature. First, there is the more conservative view that sacrifices will take place in that Temple just as they were performed in the first two Temples.[487] The Jewish prayer-book, too, contains numerous prayers for the rebuilding of the sanctuary at Jerusalem, so that sacrifices may be offered in the future as they were in the past. Here is one typical prayer of that kind, used for the additional service for New Year: "Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory."[488]

Another view, which is more progressive in nature, is that all animal sacrifices, with the exception of the thank-offering, will cease.[489] This attitude is probably based on the assumption that, in the ideal era, man will be perfect, and that evil inclinations in man causing him to sin will be no more. Since most

of the sacrifices come as an atonement for the sins and shortcomings of mortals, there will be no room for such sacrifices in the ideal state of social justice and righteousness, when all men will lead an ideal and godly life. There will be, however, a demand, on the part of the people, for a thank-offering, as an outlet for their expression of gratitude to God for the abundance and happiness in which a happy humanity will equally share. It may be of historical interest to note that the author of this theory is a non-Judaean Tanna by the name of R. Menaḥem ish Gallia—or according to one reading Galil. He was thus either a Galatian of Asia Minor, or a Galilean. Another lenient view of his is recorded somewhere else in connection with a law about the Sabbath.[490] A similar view concerning animal sacrifices in the future era, is implied in a passage found in one of the Sibylline Books: "And from every land they shall bring frankincense and gifts to the house of the great God; and there shall be no other house for men even in future generations to know but only that which He has given to faithful men to honour."[491]

The third theory, found in rabbinic literature, concerning animal sacrifices in the Temple of the future, is the radical view that there will be no sacrifices whatever, and that righteousness and justice in action, will take the place of sacrifices.[492] Indeed, all the other characteristics and symbolic significances, ascribed by the rabbis to the Temple in the ideal era, would seem to uphold this view concerning animal sacrifices. The Temple, above all, will signify the Kingdom of God on earth.[493] The Lord Himself will build the everlasting Temple, in which He will cause His Divine Presence to dwell eternally, and to which all the worshippers of the world will direct their prayers.[494] The name of God will be sanctified in the world, when His sanctuary will be established at Jerusalem.[495] The Holy One will renew His world from Zion, when, in the words of Isaiah, "the mountain of the Lord's

house shall be established as the top of the mountains ".[495a] The Temple will, therefore, become the spiritual center of all the peoples on earth, so that it will be the focus of spiritual life for all the nations in the world. Isaiah's prophecy will then be fulfilled: "And many peoples shall go and say: 'Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' "[496]

The ideal house of God will likewise symbolize the end of strife and wars in the world, and the establishment of genuine, universal peace: "And the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. And I saw till they laid down that sword . . . and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. . . . And I saw that that house was large and broad and very full."[497]

The Temple, furthermore, will signify the rule of the righteous in the world, and the disappearance of the wicked.[498] That spiritual center will be built only when the unrighteous nations will reign no more.[498a] One of the morning prayers thus reads: "Gather our scattered ones from the four corners of the earth. Let them that go stray be judged according to thy will. . . . Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple. and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed."[499] Indeed, the test of the new righteous world will be the renewed spiritual Temple. An age in which society functions in rightequsness, will have also a univeral spiritual center, a symbol of the new era of righteousness.[500] That Temple will be the pride and glory of the righteous.[501]

The Temple will also be the seat of genuine justice.[502] The prophecy of Isaiah will thus be realized: "Therefore thus

saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation. . . . And I will make justice the line, and righteousness the plummet." [503]

Similarly, the Lord will re-create the new Israel at the ideal Temple.[504] Israel, the ideal people of justice and righteousness, will have her spiritual center at the Temple, through which they will promulgate and proclaim the justice and righteousness, the glory and greatness, of the Lord.[505] The ideal Temple in the ideal era will consequently be the spiritual light of the whole world, disseminating the glory of God, and the blessings of life, throughout all the nations of the earth.[506]

The magnificent and exquisite structure of the new Temple will be surrounded by lakes and fruitful trees, as pictured in the forty-seventh chapter of Ezekiel.[507] The ideal Temple in an ideal Jerusalem, the capital of an ideal Palestine, will thus be the source of universal joy, blessings, goodness, gladness, and happiness.[508] References to the ideal Temple are also found in the Pseudepigraphal literature. Here is a striking statement as found in the Book of Jubilees: "For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion which will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all its guilt and its uncleanness throughout the generations of the world." [509] A similar description of the structure and purpose of the ideal Temple is found in one of the Sibylline Books: "And made a temple exceeding fair in its fair sanctuary, and fashioned it in size of many furlongs, with a giant tower touching the very clouds and seen of all, so that all the faithful and all the righteous may see the glory of the invisible God, the vision of delight. East and West have hymned forth the glory of

God; for no longer are wretched mortals beset with deeds of shame, adulteries and unnatural passions for boys, murder and tumult, but rivalry is fair among all." [510]

With regard to the problem of the priests and the priesthood in the ideal Temple, it should be stated that that question resembles the problem of sacrifices of animals in the Temple of the future. There are two distinct tendencies recorded in rabbinic literature, concerning the question of the priesthood. We find, on the one hand, that that institution will be entrusted to the hands of the descendants of Aaron, the High Priest, whose main functions will be to act as custodians of the ceremonial services at the Temple.[511] The Levites, likewise, will, with a few minor changes in the songs and in the musical instruments, continue their duties in accordance with tradition.[512]

A number of rabbinic sources, on the other hand, record protests against the abuses of the priesthood in the past, and picture that institution in the future ideal era, as one of scholarship, learning, moral integrity, cleanliness, and true service of God. When R. Eliezer ben Jose ha-Gelili, a Tanna of the second century, and one of R. Akiba's later disciples, was describing the ideal man of the future, he remarked: "When the Torah speaks of Israel as a kingdom of priests, we might infer that the ideal Israel will be a class of idlers. The verse, therefore, concludes: 'And a holy nation.'" [513] This remark insinuates that the priesthood in the past was far from being holy, and that the ideal man in the future will, therefore, be far superior, both morally and spiritually.[514] Another rabbinic charge against the priesthood is that the priests neglected their studies of the Torah.[515] A priest, therefore, who shares the material benefits of the priesthood, but is no scholar, will not be acceptable in the ideal era as a member of the priesthood. This is in accordance with Malachi's description of the ideal priest: "For the priest's lips should

keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." [516]

When the priesthood is morally corrupt, and the priests do not live up to the spiritual standard as formulated by Malachi, spiritual and moral chaos exists, the conditions of which are described in Job: "A land of thick darkness, as darkness itself; a land of the shadow of death, without any order, and where the light is as darkness." [517] It is perhaps for this reason that the rabbis state, that, in the present era, God commanded Aaron and his sons, or the tribe of Levi, to bless Israel. But in the ideal era, the Lord Himself will bless the ideal people.[518] Similarly, the Midrash remarks, in the past, the Israelites were declared to be clean or unclean by the priests. But in the future, the Holy One Himself will cleanse the people;—as it says, "And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleanness, and from all your idols, will I cleanse you." [519]

The motto of the spiritual leader in the ideal era of genuine justice and righteousness will be, in the words of Abraham Lincoln: "I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong." [519a] It goes without saying that with spiritual leaders of such a high moral standard, there will be no preaching of the Doctor Jekyll and Mr. Hyde type, of which some of our preachers have been accused in the present era. In the terminology of the Midrash, the priest of the future will have to be in an absolute state of purity and cleanliness.[520] In short, he will have to be a real minister of the universal God.[521]

Worship and prayer, to be sure, will constitute the most important part of the service in the spiritual center in the era to come.[522] Thus, according to R. Johanan, in the prophetic message of Zephaniah, "For then will I turn to the peoples a pure language, that they may all call upon the name of

the Lord, to serve Him with one consent",[523] the expression "to serve Him" connotes prayer to God.[524] The prayers in that era will be formulated, however, on a spiritual, and thus on a sound, basis. Since the general conditions of mankind, both material and spiritual, will be radically changed for the better, so that the wicked and suffering will have entirely disappeared from the earth, and all the righteous will prosper and share equally in the happiness of the world, the prayers will consist mainly of songs and of praises to the Lord for His goodness and for His wonderful acts of justice and righteousness in the world.[525]

In other words, religious worship; and religion in general, will be more jubilant than solemn. In the phraseology of the Midrash, "in this era we praise the Lord both for the good and for the bad. But in the era to come, we will praise Him only for the good. For, in that era, there will be no suffering".[526] Public worship at the center of the new Universal State will, furthermore, be of such a general nature that all people will be able to worship together. The following prophecies will then be realized: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking I will hear"; [527] "He will surely be gracious unto thee at the voice of thy cry; when He shall hear, He will answer thee"; [528] He shall call upon Me, and I will answer him." [529]

CHAPTER IX

A NEW WORLD

The spiritual life of the people will be greatly enhanced and augmented. In the language of the rabbis, the evil inclinations in man will be eradicated.[530] A new spirit will be infused into man. The prophecy of Ezekiel will then become a fact: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."[531] Suffering, mortality, crime and sensual living will then be greatly reduced, and eventually abolished.[532] As long as the world is ruled by evil inclinations, remarks the Midrash, thick darkness and the shadow of death will prevail in human life. But as soon as those evil inclinations are eradicated, there will be no more darkness in the world.[533]

Man, with his new, holy spirit, will become a new creature.[534] People, instead of being envious and covetous, will gradually learn to despise the material things which do not belong to them.[535] A better understanding between the old generation and the new will then exist.[536] For, in the present era, man, in rabbinic terminology, possesses two inclinations, or two hearts, a good one and a bad one. But, in the era to come, there will be no evil inclinations. Man will possess only the good inclination.[537]

Furthermore, with the evil inclinations in man removed, all the members of the human race will be in a position to have God's Divine Presence dwell among them. All people will be "taught of the Lord". Knowledge and culture, especially the knowledge of God, will be widespread, universal, and everlasting, so that not much teaching will be required. The fol-

lowing prophecies will then be fulfilled: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; [538] "And they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the Lord'; for they shall all know Me, from the least of them unto the greatest of them". [539] In the phraseology of the rabbis, the Holy One Himself will teach His law to every individual, so that knowledge and learning will be universal and everlasting. [540]

The society founded upon this perfect education will inaugurate the era of happiness and of perfection of man. Once real happiness is produced on earth, there will be no fear of the non-attainment of happiness hereafter. Tha aim of education will be to furnish masses of capable and energetic citizens for the new Universal State, able and willing to discharge their proper obligations to their fellow-men and thus help bring about the Kingdom of God. In the words of the author of the Book of Jubilees, "in those days the children shall begin to study the laws, and to seek the commandments, and to return to the path of righteousness". [541]

In the absence of war, intellectual pursuits will save men from boredom. The Universal State will have a unified philosophic purpose and a unified system of social values. Education will thus be adopted to the social purpose of the State. Moreover, in the era to come, when man will not be subject any longer to the whims of temptation and evil inclinations, the nations on earth will be in a position to unite for one supreme purpose, namely, to call, in the words of Zephaniah, upon the name of the Lord, to serve Him with one consent. [542]

This new state of the nature of man, together with the general disappearance of unrighteousness and wickedness from the social life of mankind, will then prepare the way for the ushering in of the ideal Messianic period. [543] The Word

of God will thus be guiding the destiny of mankind.[544] Genuine wisdom, imbued with the spirit of God, will be studied systematically and universally. It will characterize the general spirit of the new age.[545] The new spirit of learning and teaching, of acquiring and spreading knowledge, will be in direct contrast to the spirit of demoralization, bigotry, and prejudice, that is so characteristic of the present era.[546] The members of the new social order will occupy themselves chiefly with intellectual and cultural activities.

The classical utterance of Amos will then be realized: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."[547] That prophecy, of course, may be also interpreted in accordance with the opposite meaning, namely, that people will be so degraded and low in their learning and culture, that the lack of those qualities will be universally evident. In fact, the next verse in Amos seems to support this interpretation: "And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."[548] One rabbinic passage, likewise, seems to have understood the prophecy of Amos in that sense, when it states: "In the present era, the guilty and corrupt governments are thirsty for the divine spirit and for the law, as it is mentioned in the prophecy of Amos. But in the ideal era, the words of Isaiah will be fulfilled: For I will pour water upon the thirsty."[549]

In any event, the rabbinic view of the spiritual life in the ideal era is clear. It will be a period in which learning, knowledge, and the words of God will be universally applied to the conduct and life of every individual, both in the relation of man to God, and of man to man. It was perhaps for this reason that the Kaddish prayer which includes the formula, "In the world that will in the future be renewed", was per-

mitted to be said only after studying some phase of the Torah, or, according to another version, only at the death of a scholar.[550] The purpose was to signify the spiritual meaning of that hope and yearning for the ideal era, namely, an era in which man would live according to the true word of God. This is likewise the force of the following Midrash: The Holy One said to the elders: In the present era, you have not seen the glory of the Torah. But in the era to come, you will be glorified through the Torah,—as it says, "Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders shall be Glory".[551]

Under those ideal conditions, man naturally will, in the words of Ezekiel, walk in God's statutes, and will keep the ordinances of the Lord, and do them.[552] The Torah with its fundamental ordinances, to be sure, will function in the ideal era to come. The traditional teachings of Israel will still be the guiding light of the new spiritual and ethical life in the world.[553] A number of ordinances will, therefore, be offered in the Messianic period to the non-Jewish peoples—especially precepts, the observance of which symbolizes universal truths concerning God and the ideal Israel.[554] The view expressed in a few rabbinic sources, that a time will come when the Torah will be forgotten in Israel, refers only to certain oral traditions which had to be memorized and transmitted from one generation to the other.[555] Thus, with the coming of Elijah, who will proclaim the arrival of the Messianic period, many doubtful points in the traditional law, both oral and written, will be explained and clarified by Elijah.[556] Elijah will likewise explain the basic principles of a number of biblical statutes, the reason for which have not been revealed to us. The purpose of the whole body of biblical laws and regulations will then become clear and evident to all.[557] All the academic discussions and disagree-

ments on questions of interpreting the various laws, which divided the schools of Hillel and Shammai, will, therefore, not be repeated in the future. For, with the advent of the Messiah, all such problems and questions will become clear.[558]

It is evident, then, that in the ideal Messianic era, the traditional ordinances and precepts, as found in the Pentateuch will be acknowledged and observed, perhaps with greater force and zeal than in the present era. In studying the rabbinic statements concerning that problem, however, one has to keep in mind two important points. First, that the rabbis drew a clear line of distinction between the ideal Messianic period on this earth, and the period that will follow it. The ordinances will apparently not function in the remote age that will follow the Messianic period on earth.[559] Secondly, the few striking passages that speak of doing away with the basic cardinal laws in the Messianic era, come undoubtedly from Mediæval non-Jewish sources. Their forgery and non-Jewish coloring is evident both externally and internally. This is especially true of the passages in the last chapters of the Midrash Tehillim, and of those in Otiyyot d'R. Akiba.[560]

A typical Jewish attitude towards the problem of the fundamental religious laws, like the Sabbath and others, in the ideal era, is found in the authoritative part of the Midrash Tehillim. A statement there reads: " In the present era, when one commits a cardinal sin, there is no protest on the part of the object instrumental in the commission of the act. But in the era to come, when one is about to commit a sin, the instruments to be employed in the act, and even the objects that are not directly affected by the sinful act, will voice their protest against that act." [561] The idea underlying the passage is clear. In the era to come, when conditions of the life of the people will be radically changed for the better so that temptations and evil inclinations in man will practically not exist, the committing of cardinal sins and crimes will be of rare and unusual

occurrence among men. Hence, in the rabbinic terminology, the very objects, or the environment, will express their indignation at the one who is to commit the treasonable act. Similarly, when certain rabbis voiced their opinion that some biblical books, included in the canon, would, in the future, lose their importance, they meant to suggest that in the ideal era, when conditions of the human race would be radically changed for the better, so that ideal peace and brotherhood would reign among all the nations and communities on the earth, there would be no need of stressing some of the incidents in Israel's history as recorded in some biblical books.[562]

The festivals and holidays that signify divine and universal truths will likewise be enthusiastically observed by the members of the new social order of the Utopia of the righteous.[563] The views that some traditional festivals will not exist in the ideal era, only register the opinion of some rabbis that, in that era, some of these festivals may lose their historical significance, and a new interpretation of those festivals may be essential, since the ideal Israel will lead the whole world in the new life of genuine justice, righteousness, and of universal peace.[564]

The spiritual life of that ideal period, will similarly be marked by the appearance of a new form of prophetism. In the past, only a few individuals were spiritually gifted with prophetic visions. But in the era to come, every one will possess that power. The prophecy of Joel will thus become true: "And it shall come to pass afterward that I will pour out My spirit upon all flesh." [565] Moreover, in the past, not all prophets or prophecies were made public. But in the future, all visions and prophecies of every prophet will be made known to all people.[566] Similarly, every one will learn to know the name of God, and all will be in a position to see God and His glory.[567]

The rabbis were so optimistic about the future era, that they very often expressed the view that a general radical change would finally take place in the character of man, of the beasts and other creatures, as well as of their natural surroundings. Thus, man, woman, all the animal world, the earth and its produce, the deserts, the oceans, the heavenly luminaries,—all of them will be cured of their present defects and shortcomings; and their lives will be renewed in keeping with the spirit of the new era of the righteous.[568] This will be in accordance with the prophecy of Isaiah: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind."[569] Furthermore, just as the Lord will make new heavens and a new earth, so will He make a new Israel, the ideal righteous people.[570]

The radical change in the world, which will result in practically a new world, will be accomplished through the mercy and goodness of God.[571] With the advent of the Messianic period, therefore, the world will become perfect in all its aspects and phases.[572] This optimism is also voiced in one of the Pseudepigraphal books: "Then shall the heart of the inhabitants of the world be changed, and be converted to a different spirit. For evil shall be blotted out, and deceit extinguished. Faithfulness shall flourish, and corruption be vanquished. And, truth, which for so long a time has been without fruit, shall be made manifest";[573] "But the Day of Judgment shall be the end of this age and the beginning of the eternal age that is to come; wherein corruption is passed away, weakness is abolished, infidelity is cut off; while righteousness is grown and faithfulness is sprung up".[574]

CHAPTER X

THE KINGDOM OF GOD

We are now in a position to discuss the Jewish conception of the Kingdom of God. The contrast between the Christian dogma and the Jewish doctrine of the Kingdom is evident. The dogmatic doctrine of the Kingdom in the New Testament is not a continuation of the prophetic hope at all. Nothing is mentioned in the New Testament of the spiritual and material glory of Palestine in the day of fulfillment. The Kingdom that Jesus, according to the New Testament account, speaks of, is more mystical, inward, and personal.[575] The New Testament is mainly concerned, not with the earthly, but rather with the heavenly Kingdom of God. We read thus in John 18, 36: "Jesus answered: My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence." Unlike the prophets, therefore, Jesus thought of the Kingdom as having actually begun with him and his disciples.[576] Compare Mark 1, 15: "And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." For, in the New Testament, the Kingdom of God and the Kingdom of Heaven are practically identical.[577] This dogma of a purely spiritual Kingdom, independent of the material, earthly world, was later expounded more fully by the sophisticated argumentation of Paul: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit corruption."[578] In Romans, 14, 17, Paul remarks: "For the Kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost."[579]

The Kingdom of God, as pictured by the Jewish prophets, on the other hand, is an ideal society of nations on earth, living in accordance with universal ethical rules of genuine justice, righteousness, and peace. The ideal Kingdom is a universal idealization of the most important experiences of Israel in the past. The Davidic ruler, to be recognized universally, will be the perfect ethical character. The people who are to constitute the ideal community at the beginning of the ideal future are a remnant. The new people will not be sinless; but it will be ennobled and purified. The exalted moral and spiritual state of the ideal stock will manifest itself by the universal knowledge of God. That knowledge will permeate the life of the individual, as well as the relation between man and man, or the functioning of the new society of the Universal State. Peace, justice, and righteousness will prevail everywhere. Jerusalem will be a center of rejoicing of the ideal people. All the nations will flow unto God's house in Jerusalem. For, the religion of the new Israel will be the ideal religion, to which all the nations will spontaneously be drawn.

What the prophets anticipated did not come to pass. The rabbis, unconsciously, took up the idea of the Kingdom of God, where the prophets left off. The spiritual leaders in Israel expanded and developed that glorious dream of an ideal Universal State. The people who are to constitute the ideal community at the beginning of the ideal era, will be, instead of a remnant, the entire ideal people of Israel. The new people will be practically sinless. The evil inclinations in man, due to the new conditions, will be removed. Jerusalem will become the ideal capital of the new Universal State. God will be universally acknowledged as the Lord of Love, Peace, Justice, and Righteousness.

Read the following prayer that is officially recited three times daily in the synagogue, and you will realize how rabbinic

Judaism is directly following the footsteps of the prophets, with regard to their ideology of the Kingdom of God on earth: "We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the Kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou will reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One".[580]

By praying for the kingdom and rule of the house of the ideal David, we simply articulate our hopes that the new era will arrive, in which wickedness will have disappeared from the earth, and righteousness, as symbolized in the Kingdom of God, will thenceforth reign among men.[581] The Kingdom of God, in other words, will be realized through the rule of the ideal house of David.[582] It is this ideal and righteous David that will preside at every gathering of the just and the upright.[583] Thus, when the everlasting seat of the house of David is established, the whole world of the new era will be happy—and acclaim it accordingly.[584] For, that ideal house will signify a world united for one important purpose, namely, that, in the words of Zephaniah, they may all call upon the name of the Lord, to serve Him with one consent.[585] R. Johanan undoubtedly thought of that ideal kingdom on earth,

when he said that every one should make an effort to meet a king personally,—be he Jewish or non-Jewish—in the present era, so that when the ideal era arrives, one will be in a position, through recognizing the difference, to appreciate the heads of the new order.[586]

The kingdom of the house of David will thus symbolize the new ideal era of justice and righteousness prevailing throughout the world, the source of its new life and the blessings of which will come from Zion.[587] An exalted description of the ideal ruler of the house of David in the ideal era, and which agrees in most points with the rabbinic ideology, is given in the Book of the Psalms of Solomon: "And he shall gather together a holy people, whom he shall lead in righteousness. . . . And he shall not suffer unrighteousness to lodge anymore in their midst. . . . For he shall know them, that they are all sons of their God. . . . He shall judge peoples and nations in the wisdom of his righteousness. . . . And he shall glorify the Lord in a place to be seen of all the earth . . . so that nations shall come from the ends of the earth to see his glory. . . . For he shall not put his trust in horse and rider and bow, nor shall he multiply for himself gold and silver for war. . . . He will bless the people of the Lord with wisdom and gladness, and he himself will be pure from sin, so that he may rule a great people. . . . His hope will be in the Lord. Who then can prevail against him? He will be mighty in his works, and strong in the fear of God. He will be shepherding the flock of the Lord faithfully and righteously. . . . In the assemblies he will judge the peoples, the tribes of the sanctified. . . . Blessed be they that shall be in those days."[588] The elders of the local communities, who will head the righteous people, will, likewise, be known for their gentleness and sympathy toward all their fellow-men.[589]

Furthermore, when the rabbis speak of the Kingdom of God on earth, they refer to the rule of God in the ideal era

to come, when God will be recognized as the Lord of the universe, not only by Israel, but by all members of the human race.[590] The new Kingdom will thus be governed by the law of love and mutual self-sacrifice. The people will then acknowledge the Lord, in the words of Isaiah, as their Judge, Lawgiver, and King.[591] The rivers, mountains, and trees, will express their joy and gladness, when the Lord will establish His kingdom on earth, so that He will be acknowledged universally as the Judge and King of the world.[592] Another prophecy of Isaiah will then, likewise, be fulfilled, namely, "And the Lord alone shall be exalted in that day."[593] God will thus be clothed with glory and majesty.[594] For, the Holy One will then display His glory to all creatures in the world.[595]

Moreover, God will then be recognized as Protector of the dwelling and home of every individual.[596] The Lord will be universally known as the Good One, who bestows only goodness and real happiness upon the world.[597] Isaiah spoke of that period, when he said: "And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee, who worketh for him that waiteth for Him."[598] Thus, just as in the past the Divine Presence of God dwelt in Jerusalem, so, in the ideal era to come, the Divine Presence will fill the whole world, from one end to the other.[599]

The prayers for the Jewish New Year voice admirably the prophetic-rabbinic ideology of the Kingdom on earth: "Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth. And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God,

O Zion, unto all generations. . . . Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honour, and shine forth in the splendour and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostriles may say, The Lord God of Israel is King, and his dominion ruleth over all." [600]

The same thought is expressed in the Kaddish prayer recited by the mourners at the burial of their relation: "May his great name be magnified and sanctified in the world that is to be created anew, where . . . he will rebuild the city of Jerusalem, and establish his temple in the midst thereof; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory during your life and during the life of all the house of Israel, even speedily and at a near time." [601]

NOTES

1. Zech. 14, 9.
2. Is. 2, 4; Micah 4, 3.
3. Ẓedah la-Derek, p. 295.
4. Jer. 31, 13.
5. Hosea 2, 1.
6. Joel 4, 18.
7. Amos 9, 13.
8. Is. 2, 2.
9. Zech. 8, 4.
10. Midr. Hallel, p. 14.
11. Yerush. Yebam., ch. 15, p. 14d.
12. Ps. 146, 4; Abot d'R. Nathan, version 1, ch. 32, p. 47a.
13. Soṭah 31a.
14. The Sibylline Books, Book III, pp. 382-383.
15. Is. 65, 13.
16. Mal. 3, 18; Midr. Eccles. R., ch. 9, to verse 2, sec. 1; *cf.* Midr. Exod. R., ch. 25, sec. 7; Seder Eliyah R., ch. 5, p. 26; Midr. Mishle, ch. 13, verse 25, p. 37b.
17. Midr. Tehillim, ch. 12, sec. 5, ed. Buber.
18. Jer. 32, 41; Midr. Ruth R., ch. 3, sec. 7.
19. Berak. 34b; Sanh. 99a; *cf.* Midr. Eccles. R., ch. 1, to verse 8, sec. 6.
20. Is. 23, 18; Midr. ha-Gadol, at end of Wayishlaḥ, col. 548; Sefer Ḥasidim, sec. 1114, Bologna 1538.
21. Sifre, Wezot ha-Berakah, sec. 354, p. 147a.
22. Pesaḥim 119a; Sanh. 110a; *cf.* Midr. ha-Gadol, Wayiggash, col. 694.
23. Sanh. 100a-b; Midr. Exod. R., ch. 31, sec. 5.
24. Midr. Levit. R., ch. 20, end of sec. 2; Midr. Tanḥ., Aḥare Mot, sec. 2, ed. Warsaw 1873; sec. 3, ed. Buber; Midr. Tehillim, ch. 75, sec. 2, ed. B.
25. Midr. ha-Gadol, Bereshit, col. 31.
26. Judges 5, 31; Midr. ha-Gadol, *ib.; cf.* Midr. Eccles. R., ch. 1, to verse 7, sec. 9.
27. Ḥagigah 14a; M. K. 29a.
28. 'Abod. Zarah, 35b.

29. Midr. Levit. R., ch. 19, sec. 3; Midr. Cant. R., ch. 5, to verse 11, sec. 5.

30. Ezek. 47, 12.

31. *Cf.* Ezek. 47, 10.

32. Bet ha-Midrash by Yellinek, vol. 3, pp. 67-68.

33. Megil. 15b; Sanh. 111b; *cf.* Aggadat Esther, ch. 5, p. 46.

34. Midr. ha-Gadol, Bereshit, col. 75.

35. Midr. Tanḥ., Ẓaw, sec. 16, ed. B.; Pineḥas, sec. 14, ed. W.; *cf.* Midr. Aggadah, at end of Ẓaw, p. 18. In B.B. 75a, R. Joḥanan says that each righteous one will have seven canopies. In Ta'anit 9b, the reading is, not canopy, but cloud; while in Midr. Levit. R., ch. 27, at end of sec. 1, the reading is "Eden". *Cf.* Midr. Tehillim, ch. 34, sec. 2, ed. B.; Midr. Ruth R., ch. 3, sec. 4; Pesiḳta R., 31, p. 145a.

36. Midr. Numb. R., ch. 13, sec. 2; *cf.* Aggadat Shir ha-Shirim, p. 37; Midr. Zuta to Cant., ch. 4, p. 15a; Sefer Hekalot, at end of ch. 21.

37. Is. 25, 9; Ta'anit 31a; *cf.* Yerush. Megil. ch. 2, p. 73b; Yerush. M. Ḳ., ch. 3, p. 83b; Midr. Levit. R., ch. 11, sec. 9; Midr. Cant. R., ch. 1, to verse 3, sec. 3; ch. 7, to verse 1, sec. 2; Midr. Eccles. R., ch. 1, to verse 11, sec. 1; Midr. Tanḥ., Ẓaw, sec. 16, ed. B.; Midr. Tehillim, ch. 48, sec. 5, ed. B.; at end of ch. 48, p. 94b, ed. Warsaw 1865.

38. Midr. Levit. R., ch. 11, sec. 8; Seder Eliyahu R., ch. 3, p. 14.

39. Midr. Levit. R., *ib.*

40. Ḳab ha-Yashar by Ẓevi Koidenower, at end of ch. 4, Venice 1743.

41. B. B. 75b.

42. B. B. *ib.*

43. Pesiḳta d'R. Kahana, Wezot ha-Berȧkah, p. 201a.

44. Sifra, Beḥuḳḳotai, p. 111a.

45. Seder Eliyahu R., begin. of ch. 5, p. 20; *cf.* Yebamot 47a; Yerush. Yoma, ch. 3, p. 41a; Sheḳalim, ch. 5, p. 49a; Midr. Cant. R., ch. 3, to verse 6, sec. 4.

46. Midr. Tanḥ., Emor, sec. 23, ed. B.

47. Midr. Gen. R., ch. 40, sec. 2; *cf.* Midr. Tanḥ, Toledot, sec. 6, ed. B.; Midr. Leḳaḥ Ṭob, Lek Leka, p. 30a.

48. Seder Eliyahu R., ch. 29, p. 165; *cf.* Midr. Gen. R, ch. 58, sec. 1.

49. Yerush. Shab., end of ch. 6, p. 8d; Midr. Deutr. R., ch. 1, sec. 12; *cf.* Abot d'R. Nathan, version 1, ch. 1, p. 3a, bot.

50. Ps. 31, 20; Midr. Gen. R., ch. 62, sec. 2; Midr. Exod. R., ch. 45, sec. 6; ch. 50, sec. 5; Midr. Tanḥ., Toledot, sec. 11, ed. B.; Midr. Tehillim, ch. 31, sec. 7, ed. B.; ch. 37, sec. 3; *cf.* Yerush. 'Abod. Zarah, ch. 3, p. 42c; Asaf, Teshubot ha-Geonim, p. 46.

51. Midr. Tehillim, ch. 25, sec. 9, ed. B.

52. Ps. 31, 20; Midr. Deutr. R., ch. 1, sec. 9.

53. Midr. Exod. R., ch. 52, sec. 3.

54. 'Uḳẓin, ch. 3, Mish. 12; Talmud, Sanh., 100a; Midr. Tehillim, ch. 31, sec. 6, ed. B.; *cf.* Otiyyot d'R. Akiba, version 2, pp. 18b-19a.

55. Pesaḥ. 119b.

56. B. B. 74-75a; Midr. Gen. R., ch. 67, sec. 2; Midr. Exod. R., ch. 25, sec. 8; Midr. Numb. R., ch. 21, sec. 18; Pesiḳta R., 16, p. 80b; *cf.* Midr. Levit. R., ch. 13, sec. 3.

57. Is. 64, 3; Midr. Esther R., ch. 2 sec. 4; *cf.* Midr. Leḳaḥ Ṭob, Bereshit, p. 7b.

58. Is. 60, 3; B. B. 75a.

59. *Cf.* Pesiḳta d'R. Kahana, p. 187b; Yellinek, Bet ha-Midrash, vol. 3, p. 76.

60. Pesiḳta d'R. Kahana, p. 188b; *cf.* B. B. 75a; Midr. Zuṭa to Cant., ch. 6, p. 17a.

61. Midr. Tanḥ., Terumah, sec. 3, ed. B.

62. Midr. Exod. R., ch. 45, sec. 6.

63. Ḥagigah 12a; Midr. Gen. R., ch. 11, sec. 2; ch. 12, sec. 6; ch. 42, sec. 3; Midr. Exod. R., ch. 35, sec. 1; Midr. Levit. R., ch. 11, end of sec. 7; Midr. Numb. R., ch. 13, sec. 5; Midr. Ruth R., Introd., end of sec. 7; Midr. Esther R., Introd., sec. 11; Ṭur Oraḥ Hayyim, Hilk. Birkot ha-Shaḥar, ch. 59. *Cf.* Yerush. Berakot, ch. 8, p. 12c; Midr. Gen. R., ch. 3, sec. 6; Midr. Tehillim, ch. 27, sec. 1, ed. B.; ch. 97, sec. 2; Otiyyot d'R. Akiba, version 2, p. 19a.

64. Pesaḥim 50a.

65. Ps. 31, 20.

66. Ps. 97, 11; Midr. Tanḥ., Wayaḳhel, sec. 10, ed. W.; *cf.* Midr. Tehillim, ch. 22, sec. 11, ed. B.

67. Is. 30, 26; Sanh. 91b; Midr. Exod. R., ch. 50, sec. 5; Midr. Eccles. R., ch. 11, to verse 7, sec. 1; Pesiḳta R., 2, p. 7b; Midr. Konen, p. 4; Bet ha-Midrash by Yellinek, vol. 6, p. 118; *cf.* Treatise Soferim, ch. 20, sec. 1.

68. Is. 60, 19; Midr. Tehillim, ch. 36, p. 87a, ed. W.; *cf.* Midr. Tanḥ., Wayaḳhel, sec. 11, ed. B.; sec. 10, ed. W.; Midr. Tehillim, ch. 22, sec. 4, ed. B.; Abot d'R. Nathan, version 2, ch. 37, p. 48a.

69. Is. 24, 23; Sanh. 91b; Treatise Soferim ch. 21, sec. 9; Midr. Tehillim, ch. 72, sec. 4, ed. B.

70. Ps. 36, 10; Midr. ha-Gadol, Wayishlaḥ col. 514.

71. Midr. Zuṭa to Cant., ch. 2, p. 12b.

72. Sefer Hekalot, ch. 17; *cf.* Midr. Gen. R., ch. 1, sec. 6; Pesiḳta R., 37, p. 164a.

73. Midr. Lament. R., ch. 1, sec. 51.

74. Targum Jonathan, Judges 5, 31; Midr. Tanḥ., Bereshit, sec. 6, ed. W.; Bet ha-Midrash by Yellinek, vol. 6, p. 119; *cf.* Midr. Tehillim, ch. 49, sec. 1, ed. B.

75. Is. 60, 3; Midr. Tehillim, ch. 72, sec. 5, ed. B.; *cf.* Midr. Levit. R., ch. 28, sec. 1; Midr. Eccles. R., ch. 1, to verse 3, sec. 1; Nispaḥim l'Seder Eliyahu Zuṭa, Pirḳe ha-Yeridot, ch. 3, p. 56.

76. Sifre, Debarim, sec. 10, p. 67a; Midr. Levit. R., ch. 30, sec. 2; Midr. Hallel, pp. 29-30; *cf.* Sifre 'Eḳeb, sec. 47, p. 83a; Yerush., Ḥagigah, ch. 2, p. 77a; Midr. Exod. R., ch. 15, sec. 31; Midr. Levit. R., ch. 19, sec. 3; Midr. Cant. R., ch. 5, to verse 11, sec. 5; Midr. Tanḥ., Terumah, sec. 3, ed. B.; Midr. Tehillim, ch. 45, sec. 3, ed. B.; Midr. Zuṭa to Cant., ch. 6, p. 17a.

77. *Cf.* Charles, The Book of Enoch, pp. 188-190; 194-195; 204-205; 207; 209-214; 217; 223; 263-265.

78. The Book of Jubilees, ch. 7, p. 25.

79. The Psalms of Solomon, ch. 18, p. 651.

80. Midr. Tehillim, ch. 111, sec. 1, ed. B.

81. Midr. Tehillim, ch. 1, sec. 20, ed. B.

82. The Book of Enoch, ch. 48, p. 217; *cf.* The Assumption of Moses, ch. 12, p. 424.

83. Midr. Tehillim, ch. 146, sec. 9, ed. B.

84. Seder Eliyahu R., ch. 18, pp. 108-109.

85. Midr. Gen. R., ch. 20, sec. 1; *cf.* Midr. Mishle, end of ch. 6, p. 29b.

86. *Cf.* 'Abod. Zarah 10a-b; Midr. Numb. R., ch. 21, sec. 20; Pesiḳta d'R. Kahana, p. 59b.

87. Midr. Gen. R., ch. 26, sec. 2; *cf.* also R. Joshua's doctrine of future reward and punishment, as quoted in 'Erubin 19a.

88. Is. 25, 8.

89. Midr. Tehillim, ch. 31, sec. 9, ed. Buber; *cf.* Malachi 3, 17-24; Midr. Tanḥ., Terumah, sec. 3, ed. B.

90. Midr. Peliah, sec. 116.

91. Yerush. Berak., ch. 2, p. 5a.

92. Mekil. d'R. Ishmael, Beshallaḥ, p. 39b; Seder Eliyahu Zuṭa, begin. of ch. 13, p. 194; *cf.* Midr. Tehillim, ch. 28, sec. 5, ed. B.; Abot d'R. Nathan, version 2, ch. 32, p. 36a.

93. Midr. Tanḥ., Emor, sec. 12, ed. B.

94. Is. 2, 12-17.

95. Mekil. d'R. Ishmael, Beshallaḥ, p. 35b; Midr. ha-Gadol, Beshallaḥ, p. 153.

96. Pesaḥim 50a.

97. Midr. Gen. R., ch. 12, sec. 10; Midr. Tehillim, ch. 114, sec. 3, ed. B.; *cf.* Midr. ha-Gadol, Bereshit, col. 10.

98. Mekil. d'R. Ishmael, Beshallaḥ, p. 35b; Midr. Gen. R., ch. 12, sec. 10; Midr. Tehillim, ch. 14, sec. 3, ed. B.; *cf.* Midr. Gen. R., ch. 82, sec. 8; Midr. Tanḥ., Lek Leka, sec. 3, ed. W.

99. Mekil. d'R. Ishmael, Beshallaḥ, p. 41a-b; Mekil. d'R Shimeon, Beshallaḥ, p. 66; Yerush. 'Ab. Zarah, ch. 4, p. 44a; Midr. Exod. R., ch. 15, end of sec. 15; Midr. ha-Gadol, Beshallaḥ, p. 162; Midr. Tehillim, ch. 83, sec. 3, ed. B.; *cf.* the statement of Samuel, Midr. Tehillim, ch. 9, sec. 6, ed. B.; ch. 9, p. 32b, ed. W.

100. Ezek. 9, 4; Otiyyot d'R. Akiba, version 1, p. 1; *cf.* Shab. 55a.

101. Mekil. d'R. Shimeon, Addition to Wa'era, p. 173; Sanh. 98b-99a; Midr. Gen. R., ch. 2, sec. 3; Midr. Levit. R., ch. 27, sec. 1; Midr. Tehillim, ch. 22, sec. 3, ed. B.; Pesiḳta R., 8, p. 30a; Sefer Maẓref by Berechio ha-Naḳdan, p. 70.

102. Ps. 101, 8; Mekil. d'R. Ishmael, Beshallaḥ, p. 32a.

103. Nedarim 8b; B. M. 83b; 'Ab. Zarah 3b-4a; Midr. Eccles. R., ch. 1, to verse 5, sec. 2; Midr. Tehillim, ch. 41, sec. 4, ed. B.; ch. 58, sec. 3; *cf.* Midr. Tehillim, ch. 101, sec. 4; Aggadat Bereshit, ch. 23, p. 21a; Otiyyot d'R. Akiba, version 1, p. 4a.

104. Mal. 3, 19.

105. Midr. Tehillim, ch. 149, sec. 6, ed. B.; *cf.* Tosefta Berakot, ch. 6, sec. 7; Abot d'R. Nathan, version 1, ch. 21, p. 37b; Midr. Gen. R., ch. 6, sec. 6; ch. 26, sec. 6; ch. 48, sec. 8; Midr. Exod. R., ch. 15, end of sec. 27; Midr, Eccles. R., ch. 3, to verse 9, sec. 1; Midr. Tanḥ., Wayera, sec. 3, ed. W.; Wayiḳra, sec. 18, ed. B.; Shofetim, sections 8 and 10, ed. B.; Midr. Tehillim, ch. 19, sec. 13, ed. B.; ch. 38, sec. 2; ch. 40, sec. 4; Pesiḳta d'R Kahana, p. 186b; Midr. ha-Gadol, Ḥayye Sarah, col. 381; Aggadat Bereshit, ch. 20, p. 18a; Midr. Aggadah to the Pentateuch, end of Wayiḳra, p. 11; Otiyyot d'R. Akiba, version 1, p. 8a-b.

106. Prov. 11, 10; Otiyyot d'R. Akiba, version 2, p. 25b.

107. Ps. 104, 35; Midr. Levit. R., ch. 4, sec. 7; *cf.* Midr. Tehillim, ch. 138, sec. 2, ed. B.

108. Midr. Tehillim, ch. 92, sec. 10, ed. B.; *cf.* Yerush. Ma'aserot, end of ch. 3, p. 51a.

109. Midr. Tehillim, ch. 96, sec. 2, ed. B.

110. Midr. Tanḥ., Noaḥ, sec. 12, ed. B.; Pirḳe d'R. Eliezer, ch. 51.

111. *Cf.* Is. 65, 17.

112. Midr. Tehillim, ch. 46, sec. 2, ed. B.; *cf.* Otiyyot d'R. Akiba, version 2, p. 18b.

113. Midr. Tehillim, ch. 1, sec. 22, ed. B.

114. Midr. Hallel, p. 31.

115. Midr. Tehillim, ch. 6, sec. 6, ed. B.; ch. 31, sec. 6; ch. 70, sec. 2; Midr. Konen, p. 8.

116. Midr. Hallel, p. 32.

117. Sukkah 52a.

118. Is. 25, 9; Midr. Tehillim, ch. 119, sec. 17, ed. B.

119. Midr. Tehillim, ch. 84, sec. 3, ed. B.

120. Otiyyot d'R. Akiba, version 2, p. 17a; *cf.* *Ḳab* ha-Yashar by Ẓevi Koidenower, end of ch. 4, Venice 1743.

121. Midr. Gen. R., ch. 20, sec. 5; Midr. Tehillim, ch. 1, sec. 10, ed. B.

122. Is. 40, 5; Midr. Tehillim, ch. 17, sec. 14, ed. B.

123. Is. 11, 4; Midr. Tanḥ., Toledot, sec. 20, ed. B.; Aggadat Bereshit, ch. 45, p. 38b.

124. Jer. 23, 5; Midr. Numb. R., ch. 18, sec. 21.

125. Midr. Gen. R., ch. 76, sec. 2.

126. Midr. Tanḥ., Ki Tissa, sec. 32, ed. W.

127. Ps. 119, 142; Midr. Tehillim, ch. 111, sec. 2, ed. B.

128. Mekil. d'R. Shimeon, Beshallaḥ, p. 40; Midr. Eccles. R., ch. 7, to verse 11, sec. 1; Pesiḳta d'R. Kahana, p. 187b; Midr. Samuel, ch. 18, p. 29b; Bet ha-Midrash by Yellinek, vol. 3, p. 76.

129. Berakot 58b; Midr. Tehillim, beg. of ch. 125, p. 178a-b, ed. W.

130. Sanh. 92b; Midr. Levit R., ch. 13, sec. 3.

131. Is. 65, 22; Midr. Levit. R., ch. 25, sec. 8; Midr. Eccles. R., ch. 1, to verse 4, sec. 1; Midr. Cant. R., ch. 5, to verse 15, sec. 2.

132. Is. *Ibid.;* Midr. Cant. R., *ibid.*

133. Midr. Eccles. R., ch. 2, to verse 1, sec. 1.

134. Seder Eliyahu R. ch. 18, p. 97; *cf.* Midr. ha-Gadol, begin. of Miḳḳeẓ, col. 601.

135. Is. 60, 22; Midr. Tanḥ., Ḥayye Sarah, sec. 8, ed. W.

136. Bet ha-Midrash by Yellinek, vol. 3, p. 77.

137. Aggadat Shir ha-Shirim, p. 18; *cf.* *ibid.* p. 107.

138. Aggadat Bereshit, ch. 23, p. 20b.

139. *Cf.* Mekil, d'R. Ishmael, Yitro, p. 58b; 'Ab. Zarah 2a; 4b; Midr. Tannaim to Deutr., p. 73; Midr. Exod. R., ch. 2, sec. 5; Midr. Levit. R., ch. 2, sec. 2; Midr. Cant. R., ch. 1, to verse 14, end of sec. 3; ch. 6, to verse 10, sec. 1; ch. 7, to verse 7, sec. 1; Midr. Esther R., Introd., sec. 4; Midr. Tanḥ., Bereshit, sec. 20; Naso, sec. 13, ed. B.; Niẓẓabim, sec. 4, ed. W.; Midr. Leḳaḥ Ṭob, Bo, p. 27a; Midr. Samuel, ch. 19, p. 30a; Midr. Tehillim, ch. 113, sec. 4, ed. B.; Seder

Eliyahu R., ch. 26, pp. 140-141; We-Hizhir, Teẓawweh, p. 100a-b; Pesiḳta Zuṭarti, Beḥuḳḳotai, p. 34b.

139a. Alfred Tennyson, The Day-Dream, L'Envoi.

140. *Cf.* Mekil. d'R. Ishmael, Beshallaḥ, p. 44a; Sifra, Beḥuḳḳotai, p. 112a; Pesiḳta R., 20, p. 98b; 35, p. 160b; Midr. Aggadah to the Pentateuch, end of Emor, p. 58.

141. Midr. ha-Gadol, Bereshit, col. 8-9.

142. Midr. Tehillim, ch. 12, sec. 5, ed. B.

143. Treatise Soferim, ch. 20, sec. 1.

144. Ps. 125, 2; Midr. Exod. R., ch. 20, sec. 18.

145. Midr. Cant. R., ch. 1, to verse 3, sec. 2; *cf.* Is. 29, 4.

146. Is. 61, 9; Midr. Tanḥ., Re'eh, sec. 4, ed. W.; Midr. ha-Gadol, Lek Leka, col. 204.

147. Is. 60, 3; Midr. Exod. R., ch. 15, sec. 21; Midr. Numb. R., ch. 15, sec. 2; ch. 21, sec. 22; Midr. Cant. R., ch. 4, to verse 1, sec. 2; Midr. Esther R., ch. 7, sec. 11; Midr. Tanḥ., Teẓawweh, sec 8, ed. W.; Beha'aloteka, sec. 2, ed. B.; Pesiḳta d'R. Kahana, p. 149b. ed. B.; *cf.* Pesiḳta R., 36, p. 162b.

148. Pesiḳta d'R. Kahana, p. 149b.

149. Midr. Tanḥ., Ki Tabo, sec. 4, ed. B.; Persiḳta Zuṭarti, Balaḳ pp. 57b-58a; *cf.* Deutr. 26, 16-19; Midr. Hallel, p. 9.

150. *Cf.* Deutr. 11, 12.

151. *Cf.* Ps. 121, 3.

152. Sifre, 'Eḳeb, sec. 40, p. 78b.

153. Midr. Zuṭa to Cant, ch. 1, p. 11a.

154. Levit. 20, 26.

155. Midr. Cant. R., ch. 6, to last verse of ch. 5, sec. 5.

156. Singer's Daily Prayer Book, Morning Service, p. 40.

157. The Book of Jubillees, ch. 16, p. 38; *cf.* Note by Charles *ad loc.*

158. Zech. 8, 23; Midr. Tanḥ., Terumah, sec. 9, ed. W.; Bemidbar sec. 3, ed. B.; *cf.* Midr. Numb. R., ch. 1, end of sec. 3.

159. Pesiḳta R., 22, p. 114b; *cf.* Jer. 4, 1-2.

160. Midr. Deutr. R., ch. 3, sec. 7; *cf.* B. B. 10a.

161. Midr. Numb. R., ch. 2, sec. 13; Pesiḳta R., 11, p. 45a.

162. Mekil, d'R. Ishmael, Beshallaḥ, p. 39b; Mekil. d'R. Shimeon, Addition to Wa'era, p. 173; Megillah 15b; Yebamot 47a; Yerush. Berakot, ch. 2, p. 5a; Midr. Exod. R., ch. 15, end of sec. 27; sec. 31; ch. 25, sec. 7 and 8; ch. 50, sec. 5; Midr. Levit. R., ch. 13, sec. 3; ch. 20, end of sec. 2; ch. 27, end of sec. 1; Midr. Numb. R., ch. 21, sec. 22; Midr. Deutr. R., ch. 1, sec. 12; Midr. Cant. R., ch. 7, to verse 1, sec. 2; Midr. Tanḥ., Bereshit, sec. 6, ed. W.; Noaḥ, sec. 12, ed.

B.; Wayaḳhel, sec. 10, ed. W.; sec. 11, ed. B.; Aḥare Mot, sec. 2, ed. W.; sec. 3, ed. B.; Emor, sec. 12, ed. B.; Midr. Aggadah. to the Pentateuch, end of Ẓaw, p. 18; Midr. Tehillim, ch. 14, sec. 3, ed. B.; ch. 22, sec. 3; sec. 11; ch. 27, sec. 1; ch. 31, sec. 7; ch. 48, sec. 5; ch. 92, sec. 10; ch. 96, sec. 2; ch. 97, sec. 2; ch. 111, sec. 1; ch. 138, sec. 2; Midr. Mishle, ch. 13, to verse 25, p. 37b; Aggadat Bereshit, ch. 23, p. 48; Aggadat Shir ha-Shirim, p. 37; Seder Eliyahu R., begin. of ch. 5, pp. 20-21; Midr. ha-Gadol, Wayishlaḥ, col. 513-514; begin. of Miḳḳeẓ, col. 601; Bet ha-Midrash by Yellinek, vol. 3, pp. 75-77; vol. 6, pp. 118-120; *cf.* Midr. Tehillim, ch. 31, sec. 6, ed. B.; Nispaḥim l'Seder Eliyahu Zuṭa, Pirḳe ha-Yeridot, ch. 3, p. 56; Otiyyot d'R. Akiba, version 2, pp. 16b-17a.

163. Mekil. d'R. Ishmael, Ki Tissa, p. 103b; Mekil. d'R. Shimeon, Ki Tissa, p. 160; Midr. Tanḥ., Ḳedoshim, sec. 1, ed. B.; Midr. Aggadah to the Pentateuch, Ki Tissa, p. 180; Midr. Leḳaḥ Ṭob, Ki Tissa, p. 100b.

164. Midr. Tanḥ., Ḳedoshim, sec. 5, ed. B.; Midr. Aggadah to the Pentateuch, Ḳedoshim, p. 46.

165. Ezek. 37, 28; Midr. Numb. R., ch. 9, sec. 49; Menorat ha-Maor by R. Israel al-Nakawa, vol. 4, ch. 17, p. 323, ed. Enelow.

166. Ezek. 36, 25; Yerush. Yoma, end of ch. 8, p. 45c; Midr. Exod. R., ch. 3, sec. 13; Midr. Levit. R., ch. 15, sec. 9; Midr. Numb. R., ch. 7, end of sec. 10; Midr. Tanḥ., Tazria', sec. 12, ed. B.; Meẓora', sec. 17.

167. Midr. Tanḥ., Meẓora', sec. 9 and 18, ed. B.

168. Midr. Tanḥ., Shemini, sec. 4, ed. W.

169. Shab. 89b. Midr. Levit. R., ch. 29, sec. 2; Seder Eliyahu R., ch. 1, p. 5; ch. 15, p. 69; *cf.* Midr. Gen. R., ch. 48, sec. 10; Midr. Numb. R., ch. 14, sec. 2; Midr. Hallel, pp. 38-39.

170. Ezek. 36, 26; Midr. Tanḥ., Noaḥ, sec. 13; Toledot, sec. 13; Wayiḳra, sec. 6; Beha'aloteka, sec. 10, ed. W.; Additions to Wa'eṯḥanan, sec. 2, ed. B.; *cf.* Midr. Wayosha', beg. of ch. 22, p. 31; Otiyyot d'R. Akiba, version 1, p. 8a.

171. Midr. Deutr. R., ch. 3, end of sec. 11.

172. Midr. Tanḥ., Lek Leka, sec. 15, ed. W.; sec. 19, ed. B.

173. Midr. Numb. R., ch. 15, end. of sec. 25; Midr. Tanḥ., Beha'aloteka, sec. 28, ed. B.; *cf.* S. Asaf, Teshubot ha-Geonim, p. 253.

174. Midr. Tehillim, ch. 111, sec. 1, ed. B.; *cf.* ch. 73, sec. 4.

175. Midr. Tehillim, ch. 73, sec. 4, ed. B.; *cf.* Joel 4, 18.

176. Midr. Tehillim, ch. 149, sec. 1, ed. B. *Cf.* also Sa'adia Gaon's summary of the outstanding qualifications essential for the ideal Israel, given at the end of Sa'adia's commentary to Cant., pp. 131-132, in

Wertheimer's Gaon ha-Geonim, Jerusalem 1925: "All the people will be righteous, prophets, priests of the Lord, ideal kings, and without any blemish or sins."

177. Is. 54, 13; Midr. Tanḥ., Wayiggash, sec. 11, ed. W.

178. Sifre, Wezot ha-Berakah, sec. 356, p. 148b; Midr. Tannaim to Deutr., p. 189.

179. Midr. Tanḥ., Wayaḳhel, sec. 5, ed. W.

180. Midr. Exod. R., ch. 15, sec. 23; Pesiḳta R., 18, p. 90b.

181. Pesiḳta R., 36, p. 161a-b; Pesiḳta d'R. Kahana, p. 68a; Midr. Levit. R., ch. 6, end of sec. 6; Midr. Leḳaḥ Ṭob, Lek Leka, p. 36a; *cf.* Midr. Tanḥ., Noaḥ, sec. 12, ed. W.; Bo, sec. 15, ed. B.; Teẓawweh, sec. 5, ed. B.; Midr. Tehillim, ch. 49, sec. 1, ed. B.; Midr. Aggadah to the Pentateuch, Teẓawweh, p. 174; Aggadat Bereshit, ch. 55, pp. 46b-47a.

182. Midr. Gen. R., ch. 98, sec. 9; Pirḳe R. Eliezer, end of ch. 3, p. 4a.

183. Jer. 31, 33; Midr. Tanḥ., Yitro, sec. 13, ed. B.

184. Midr. Tanḥ., Wayesheb, sec. 7, ed. B.

185. Midr. Tanḥ., Yitro, sec. 13, ed. B.

186. Midr. Tanḥ., Miẓẓabim, sec. 4, ed. B.

187. Yerush. Ḥagigah, ch. 2, p. 77d.

188. Is. 66, 12; Midr. Gen. R., ch. 66, sec. 2.

189. Midr. Numb. R., ch. 15, sec. 14; Midr. Tanḥ., Zaw, sec. 4; Beha'aloteka, sec. 16, ed. B.; Shofetim, sec. 9, ed. W.

190. Pirḳe R. Eliezer, begin. of ch. 34; *cf.* Mekil. d'R. Ishmael, Beshallaḥ, p. 37b; Yitro, p. 66b; Midr. Numb. R., ch. 15, sec. 14; Midr. Tanḥ., Beha'aloteka, sec. 16, ed. B.; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118a; Seder Eliyahu R., ch. 18, p. 109; Pesiḳta Zuṭarti, Ha'azinu, p. 89b.

191. Midr. Tanḥ., Bo, sec. 19, ed. B.; *cf.* Midr. Numb. R., ch. 5, end of sec. 9.

192. Midr. Tehillim, ch. 1, sec. 20, ed. B.; *cf.* Midr. Gen. R., ch. 83, sec. 5; Midr. Cant. R., ch. 2, to verse 1, sec. 3; ch. 7, to verse 3, sec. 3; ch. 8, to verse 9, sec. 3.

193. Midr. Ruth R., Introd., sec. 1; *cf.* Midr. Lament. R., ch. 3, sec. 7; Midr. Tehillim, ch. 49, sec. 1, ed. B.

194. Midr. Levit. R., ch. 2, sec. 5; Pesiḳta d'R. Kahana, p. 17b.

195. Pirḳe R. Eliezer, end of ch. 40; Nispaḥim l'Seder Eliyahu Zuṭa, Pirke ha-Yeridot, ch. 2, p. 54.

196. Deutr. 28, 10; Midr. Exod. R., ch. 15, sec. 6; Midr. Deutr. R., ch. 1, end of sec. 25.

197. Is. 61, 9; Seder Eliyahu Zuṭa, ch. 15, p. 199.

198. Is. 60, 19; Midr. Tanḥ., Teẓawweh, sec. 4, ed. W.; sec. 6, ed. B.; Midr. Tehillim, ch. 36, sec. 6, ed. B.; Midr. Leḳaḥ Ṭob, end of Peḳude, p. 111a; Pesiḳta d'R. Kahana, p. 145a.

199. Is. 30, 26.

200. Pesiḳta R., 42, p. 177b; Midr. Leḳaḥ Ṭob, Wayeẓe, p. 70b; *cf.* Mal. 3, 20.

201. Is. 10, 17; Pesiḳta R., 11, p. 46b; Aggadat Shir ha-Shirim, p. 112.

202. Ps. 31, 20; Sifre, Wezot ha-Berakah, sec. 356, p. 148b; Midr. Cant. R., ch. 7, to verse 14, sec. 1; Midr. Leḳaḥ Ṭob, Bereshit, p. 1a.

203. Sifra, Beḥukḳotai, p. 111a; Sifre, Ha'azinu, sec. 310, p. 134a; sec. 317, pp. 135b-136a; Talmud, B. M., 33b; Midr. Gen. R., ch. 70, sec. 6; ch. 86, sec. 1; Midr. Exod. R., ch. 31, end of sec. 17; Midr. Numb. R., ch. 21, sec. 22; Midr. Deutr. R., ch. 3, sec. 4; Midr. Ruth R., Introd., sec. 3; Midr. Eccles. R., ch. 2, to verse 8, sec. 1; Midr. Tanḥ., Beshallaḥ, sec. 14 and 24, ed. B.; Midr. Tehillim, ch. 4, sec. 11, ed. B.; ch. 104, sec. 24; Pesiḳta d'R. Kahana, p. 149b; Midr. ha-Gadol, Bereshit, col. 75; Lek Leka, col. 256; Miḳḳeẓ, col. 632; Midr. Zuṭa to Cant., ch. 7, p. 18a; Midr. Aggadah to the Pentateuch, Tazria', p. 30; Pesiḳta Zuṭarti, Shelaḥ, p. 50b; Ha'azinu, p. 88a.

204. Midr. Tanḥ., Naso, sec. 18, ed. W.; sec. 29, ed. B.

205. Midr. Deutr. R., ch. 7, sec. 12; Aggadat Bereshit, end of ch. 84, p. 165; Midr. Zuṭa to Cant., end of ch. 6, p. 17b.

206. Zeph. 3, 9; Midr. Gen. R., ch. 88, sec. 7; Midr. Tanḥ., Noaḥ, sec. 19, ed. W.; sec. 28, ed. B.; Midr. Leḳaḥ Ṭob, Lek Leka, p. 35b; Wayeḥi, p. 118b; Aggadat Shir ha-Shirim, pp. 39-40.

207. Midr. Tehillim, ch. 4, sec. 10, ed. B.

208. Midr. Zuṭa to Cant., ch. 5, p. 16b; Aggadat Shir ha-Shirim, pp. 39-40; Midr. Leḳaḥ Ṭob, Wayera, p. 51a-b; Midr. ha-Gadol, Yitro, pp. 186-187.

209. *Cf.* Ps. 102, 23; Midr. Hallel, pp. 3-4.

210. Mekil. d'R. Shimeon, Beshallaḥ, p. 63; Yerush., Nedarim, ch. 3, p. 38a; Midr. Gen. R., ch. 6, sec. 3; ch. 63, sec. 8; ch. 67, sec. 5; ch. 75, sections 1 and 5; ch. 78, sec. 5; Midr. Exod. R., ch. 21, sec. 1; Midr. Levit. R., ch. 30, sec. 16; Midr. Tanḥ., Toledot, sections 16 and 24, ed. B.; Wayishlaḥ, sections 5 and 8, ed. B.; Wayeḥi, sec. 13, ed. B.; Terumah, sec. 7, ed. B.; sec. 9, ed. W.; Ẓaw, sec. 4, ed. B.; Midr. Tehillim, ch. 9, sec. 7, ed. B.; Midr. Leḳaḥ Ṭob., Toledot, pp. 60b-61a; 66a-b; Wayishlaḥ, p. 84a; Pesiḳta R., 12, pp. 49b-50a; 15, p. 78a; Pesiḳta d'R. Kahana, p. 54a-b; Midr. Ḥaserot we-Yeterot,

p. 64; Pirḳe R. Eliezer, end of ch. 37; Otiyyot d'R. Akiba, version 1, p. 5a; version 2, p. 15a; Pirḳe d'R. ha-Ḳadosh, p. 30a.

211. Midr. Gen. R., ch. 76, sec. 6; Midr. Eccles. R., ch. 5, to verse 7, sec. 1.

212. Obad. 1, 21; Yerush. 'Ab Zarah, ch. 2, p. 40c; Midr. Gen. R., ch. 78, sec. 14; Midr. Exod. R., ch. 18, sec. 5; Midr. Tanḥ., Noaḥ, sec. 3, ed. W.; Addition to Debarim, sec. 6, p. 3a-b, ed. B.; Midr. Aggadah to the Pentateuch, Wayishlaḥ, p. 85; Ẓaw, p. 13; Midr. Leḳaḥ Ṭob, Wayishlaḥ, p. 86b; Pesiḳta Zuṭarti, Debarim, p. 65b.

213. Mekil. d'R. Ishmael, Beshallaḥ, p. 36b; Mekil. d'R. Shimeon, Yitro, p. 106; Talmud, R. H., 23a; Makkot 12a; Midr. Gen. R., ch. 16, sec. 4; ch. 65, sec. 12; ch. 70, sec. 8; Midr. Exod. R., ch. 1, sec. 26; ch. 9, sec. 12; ch. 15, sec. 16; ch. 30, sec. 1; Midr. Numb. R., ch. 14, sec. 1; Midr. Cant. R., ch. 2, to verse 13, sections 3 and 4; Midr. Tanḥ., Wa'era, sec. 13 and 17, ed. W.; sec. 15 and 22, ed. B.; Bo, sec. 6, ed. B.; Terumah, sec. 6, ed. B.; sec. 11, ed. W.; Midr. Tehillim, ch. 5, sec. 11, ed. B.; ch. 68, sec. 13; ch. 75, sec. 4; Pesiḳta R., 11, p. 45b; 37, p. 163a-b; Pesiḳta d'R. Kahana, pp. 148a and 149a; Aggadat Bereshit, ch. 57, p. 115; *cf.* Pesaḥim 54b.

214. Pesiḳta R., 12, p. 47a; 13, p. 56a; Midr. Gen. R., ch. 62, sec. 5; Midr. Leḳaḥ Ṭob, Lek Leka, p. 38a; Midr. Ḥaserot we-Yeterot, p. 56; Midr. Samuel, ch. 28, p. 45b; Midr. Tehillim, ch. 1, sec. 10, ed. B.

215. Soṭah 49b; Ketubot 112b; Sanh. 96b-98b; Derek Ereẓ Zuṭa, ch. 10; Midr. Cant. R., ch. 8, to verse 9, end of sec. 3; Midr. Lament. R., ch. 1, sec. 41; Midr. Eccles. R., begin. of ch. 12; Pesiḳta R., 1, p. 4b; Bet 'Eḳed ha-Aggadot by Horovitz, Part I, pp. 56-58; Pesiḳta Zuṭarti, Balaḳ, p. 58a.

216. Sifre, Ha'azinu, sec. 318, p. 136a; Oẓar Midrashim by Wertheimer, p. 35.

217. *Cf.* Charles, The Book of Enoch, pp. 222; 261-262; 271-272; II Baruch, pp. 506-507; 517- 518; IV Ezra, pp. 569-570; 599; 621.

218. Tosefta, Berakot, ch. 7, sec. 2; Talmud, Megillah 6a; Midr. Levit. R., ch. 13, sec. 2; Midr. Eccles. R., ch. 3, to verse 18, sec. 1; ch. 9, to verse 6, sec. 1; Midr. Tanḥ., Noaḥ, sec. 19, ed. B.; Wayishlaḥ, sec. 4, ed. W.; Shelaḥ, sec. 25, ed. B.; Midr. Tehillim, ch. 2, sec. 14, ed. B.; ch. 75, sec. 5; ch. 95, sec. 1; Pesiḳta R., 10, p. 36a; Midr. ha-Gadol, Wayeẓe, col. 466-467; Midr. Samuel, end of ch. 5, p. 11b; *cf.* B. M. 33b; 'Ab. Zarah, 4b; Midr. Gen. R., ch. 83, sec. 5; Midr. Numb. R., ch. 2, sec. 13; Midr. Tanḥ., Noaḥ, sec. 12, ed. W.; Naso, sec. 13, ed. B.; Midr. Tehillim, ch. 4, sec. 11, ed. B.

219. Mekil. d'R. Ishmael, Beshallaḥ, p. 25a; Sifre, Ha'azinu, sec. 333, p. 140a; Talmud, 'Ab Zarah 2a-b; 3a-b; 4a; Yerush., Berakot, ch. 8, p. 12c; Midr. Exod. R., ch. 5, sec. 12; Midr. Eccles. R., ch. 1, to verse 9, sec. 1; Midr. Esther R., ch. 1, sec. 6; Midr. Tanḥ., Shemot, sec. 29, ed. W.; Beshallaḥ, sec. 5, ed. W.; Shemini, sec. 14, ed. B.; Tazria', sec. 16, ed. B.; Ḳedoshim, sec. 1, ed. B.; Shofetim, sec. 9, ed. B.; Midr. Tehillim, ch. 31, sections 3 and 4, ed. B.; ch. 76, sec. 4; Midr. Aggadah to the Pentateuch, end of Shemini, p. 27; Midr. ha-Gadol, Shemot, p. 30; Beshallaḥ, p. 166.

220. Midr. Exod. R., ch. 35, sec. 5; *cf.* Midr. Gen. R., ch. 83, sec. 4; Midr. Tanḥ., Shofetim, sec. 19, ed. W.

221. Tosefta Ta'anit, ch. 3, sec. 1; Mekil. d'R. Ishmael, Beshallaḥ, pp. 30b-31a; p. 39a; Mekil. d'R. Shimeon, Bo, p. 14; Sifra, Beḥuḳḳotai, p. 111a; Sifre, Wezot ha-Berakah, sec. 357, p. 149b; Midr. Tannaim to Deutr., p. 4; 'Erubin 101a; Yerush., Berakot, ch. 4, p. 8a; Yerush., Ta'anit, ch. 2, p. 65c; Midr. Gen. R., ch. 48, sec. 6; ch. 99, sec. 8; Midr. Exod. R., ch. 11, sec. 2; ch. 18, sec. 7; Midr. Numb. R., ch. 18, end of sec. 22; sec. 23; ch. 19, end of sec. 32; ch. 21, sec. 21; Midr. Tanḥ., Wayeḥi, sec. 10, ed. W.; Shemot, sec. 8, ed. W.; Ḥuḳḳat, sections 1 and 55, ed. B.; Pineḥas, sec. 12, ed. B.; Midr. Tehillim, ch. 2, sec. 7, ed. B.; ch. 11, sec. 5; ch. 14, sec. 6; ch. 100, sec. 3, ed. B.; ch. 100, p. 139a, ed. W.; ch. 104, sec. 18, ed. B.; Pesiḳta R., 35, p. 161a; Pesiḳta d'R. Kahana, Wezot ha-Berakah, p. 198a; Midr. ha-Gadol, Bo, p. 100; Beshallaḥ, p. 159; Midr. Aggadah to the Pentateuch, Bereshit, p. 5; Wayeḥi, p. 111; Aggadat Shir ha-Shirim, p. 41; Midr. Hallel, pp. 27-28; Pirḳe R. Eliezer, begin. of ch. 34; Otiyyot d'R. Akiba, version 1, pp. 3a, 4a, 5b; *cf.* Tosefta Berakot, ch. 1, sec. 15; Midr. Cant. R., ch. 7, to verse 3, sec. 3; Midr. Tanḥ., Bo, sections 15 and 19, ed. B.; Teẓawweh, sec. 5; Aggadat Bereshit, end of ch. 55, p. 110.

222. *Cf.* Ezek., chapters 38-39.

223. Mekil. d'R. Shimeon Beshallaḥ, p. 65; Sifre Beha'aloteka, sec. 76, p. 19b; Wezot ha-Berakah, sec. 343, p. 143a; Talmud, Shab. 118a; Megillah 11a; Yerush. Berakot, ch. 2, p. 4d; Abot d'R. Nathan, version 1, ch. 34, p. 51b; Midr. Exod. R., ch. 12, sec. 2 and 7; Midr. Levit. R., ch. 9, sec. 6; ch. 11, sec. 2; ch. 27, sec. 11; ch. 30, sec. 5; Midr. Esther R., Introd., sec. 4; ch. 1, sec. 18; ch. 7, sec. 23; Midr. Tanḥ., Noaḥ, sec. 24, ed. B.; Lek Leka, sec. 9, ed. W.; sec. 12, ed. B.; Wa'era, sections 10 and 16, ed. W.; Tazria', sec. 8, ed. W.; Emor, sec. 18, ed. B.; Re'eh, sec. 3, ed. B.; sec. 9, ed. W.; Midr. Tehillim, ch. 2, sections 2 and 4, ed. B.; ch. 5, sec. 11; ch. 8, sec. 8; ch. 18, sec. 18;

ch. 26, sec. 6; ch. 68, sec. 13; ch. 118, sections 12-13; ch. 119, sec. 2, p. 245a; Pesiḳta d'R. Kahana, p. 148a; pp. 186b-187a; Pesiḳta R., 37, p. 163a; Midr. Aggadah to the Pentateuch, Noaḥ, p. 20; end of Tazria', pp. 34-35; Midr. ha-Gadol, Wa'era, pp. 59, 73-74; Beshallaḥ, p. 161; Aggadat Bereshit, ch. 82, p. 157; Aggadat Esther, ch. 3, p. 18b; Midr. Zuṭa to Cant., ch. 1, pp. 5b-6a; ch. 5, pp. 15b-16a; Midr. Hallel, pp. 40-42; Seder Eliyahu R., ch. 1, p. 5; Pirḳe d'R. ha-Ḳadosh, p. 34a-b; *cf.* Mishna, 'Eduyot, ch. 2, M. 10; Pesiḳta Zuṭarti, Beḥuḳḳotai, p. 34b.

224. Yoma 10a.

225. Pirḳe R. Eliezer, end of ch. 30; *cf.* Mekil. d'R. Shimeon, Beshallaḥ, p. 61; Midr. Numb. R., ch. 11, sec. 2; Midr. Cant. R., ch. 2, to verse 13, sec. 4; Midr. Tehillim, ch. 2, sec. 3, ed. B.; Pesiḳta R., 37, p. 163a; Pesiḳta d'R. Kahana, p. 51a-b; Midr. ha-Gadol, Beshallaḥ, p. 157; Midr. Wayosha', ch. 22, pp. 31-32.

226. *Cf.* Mekil. d'R. Shimeon, Addition to Wa'era, p. 173; Talmud, Megillah 15b; Yebamot 47a; Yerush. Berakot, ch. 2, p. 5a; Midr. Numb. R., ch. 21, sec. 22; Midr. Cant. R., ch. 7, to verse 1, sec. 2; Midr. Tanḥ., Noaḥ, sec. 12, ed. B.; Emor, sec. 12; Midr. Aggadah to the Pentateuch, end of Ẓaw, p. 18, ed. B.; Midr. Tehillim, ch. 14, sec. 3; ch. 22, sec. 3; ch. 31, sec. 6; ch. 96, sec. 2; ch. 97, sec. 2; ch. 138, sec. 2, ed. B.; Aggadat Bereshit, ch. 23, p. 48; Nispaḥim l'Seder Eliyahu Zuṭa, Pirḳe ha-Yeridot, ch. 3, p. 56; Midr. ha-Gadol, Wayishlaḥ, col. 513-514; Otiyyot d'R. Akiba, version 2, pp. 16b-17a.

227. Is. 11, 4.

228. Ps. 121, 1-2; Midr. Tanḥ., Toledot, sec. 20, ed. B.; Aggadat Bereshit, ch. 45, pp. 89-90.

229. The Assumption of Moses, ch. 12, p. 424; *cf.* The Book of Enoch, ch. 50, p. 218.

230. Mekil. d'R. Ishmael, Beshallaḥ, p. 56a; Mekil. d'R. Shimeon, Beshallaḥ, p. 42; Talmud, R. H. 31a; Midr. Levit. R., ch. 13, sec. 5; Midr. Deutr. R., ch. 1, sec. 20; Midr. Lament. R., at end of ch. 3; Midr. Tanḥ., Wayera, sec. 4, ed. B.; Toledot, sec. 8, ed. W.; Beshallaḥ, sec. 7, ed. W.; Debarim, sec. 3, ed. B.; Midr. Tehillim, ch. 8, sec. 8, ed. B.; ch. 47, sec. 2; ch. 97, sec. 1; ch. 121, sec. 3; ch. 150, sec. 1; Pesiḳta d'R. Kahana, p. 51a; Midr. ha-Gadol, Beshallaḥ, p. 185; Aggadat Bereshit, ch. 58, p. 116; Midr. Ḥaserot we-Yeterot, p. 25; Pirḳe R. Eliezer, end of ch. 11.

231. Midr. Tehillim, ch. 66, sec. 1, ed. B.

232. Is. 5, 16; Midr. Tanḥ., Ḳedoshim, sec. 1, ed. B.

233. *Cf.* Seder Eliyahu Zuṭa, ch. 12, p. 194; Aggadat Shir ha-Shirim, p. 37.

234. Pesaḥim 118b; Midr. Gen. R., ch. 78, sec. 12; Midr. Numb. R., ch. 13, sec. 14; Midr. Leḳaḥ Ṭob, Wayishlaḥ, p. 86b; Wayeḥi, p. 118a.

235. Midr. Esther R., ch. 1, sec. 4.

236. Midr. Cant. R., ch. 4, to verse 8, sec. 2; Midr. Tehillim, ch. 87, sec. 6, ed. B.

237. Midr. Zuṭa to Cant., ch. 6, p. 17a; Aggadat Shir ha-Shirim, p. 41; Midr. Aggadah to the Pentateuch, Balaḳ, p. 142; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118a; Midr. ha-Gadol, Wayeḥi, col. 738.

238. Ps. 2, 8; Sukkah 52a; Midr. Gen. R., ch. 44, sec. 8; Midr. Tehillim, ch. 2, sec. 10, ed. B.

239. Is. 2, 2-3; Tosefta Menaḥot, ch. 13, sec. 23; Sifre, Debarim, sec. 1, p. 65a; Wezot ha-Berakah, sec. 352, p. 145b; Talmud, Pesaḥim, 88a.

240. Midr. Tanḥ., Addition to Debarim, sec. 3, ed. B.; Pesiḳta d'R. Kahana, pp. 144b-145a.

241. Jer. 3, 17; Pesiḳta d'R. Kahana, p. 143a-b; Abot d'R. Nathan, version 1, end of ch. 35, p. 53b.

242. Hosea 2, 1; Midr. Numb. R., ch. 2, sec. 14; ch. 20, end of sec. 25; Midr. Tanḥ., Ki Tissa, sec. 8, ed. B.; Balaḳ, sec. 21, ed. W.; sec. 30, ed. B.; Pesiḳta d'R. Kahana, p. 18b.

243. Tosefta, Ḳid., ch. 5, sec. 4; Talmud, Ḳid., 72b.

244. Ḳid. 72b.

245. Yerush. Ḳid., end of ch. 3, p. 65a, top.

246. Yerushalmi Fragments, p. 234.

247. Midr. Levit. R., ch. 32, sec. 8; Midr. Eccles. R., ch. 4, to verse 7, sec. 1; *cf.* Mishnah 'Eduyot, ch. 8, M. 7; Tosefta 'Eduyot, ch. 3, sec. 4; Midr. Levit. R., ch. 32, sec. 1; Midr. Cant. R., ch. 4, to verse 12, sec. 5; Abot d'R. Nathan, version 1, ch. 12, p. 27a.

248. *Cf.* Midr. Eccles. R., ch. 1, to verse 7, sec. 6.

249. Mekil. d'R. Ishmael, Mishpatim, p. 95b; Talmud, Berakot 57b; Pesaḥim 87b; Megillah 17b; Treatise Gerim, ch. 4, p. 79, ed. Higger; Midr. Exod. R., ch. 19, sec. 4; Midr. Levit. R., ch. 2, sec. 9; ch. 3, sec. 2; Midr. Numb. R. ch. 8, sections 1, 2 and 9; Midr. Tanḥ., Wayeẓe, sec. 22, ed. B.; Pesiḳta R., 35, p. 165a; Midr. Tehillim, ch. 22, sec. 29, ed. B.; ch. 68, sec. 15; Seder Eliyahu R., ch. 7, p. 35; ch. 18, p. 105; *cf.* 'Ab Zarah, 10a-b.

250. Sifre, Wezot ha-Berakah, sec. 354, p. 147a.

251. Zeph. 3, 9; Midr. Tanḥ., Wayera, sec. 38, ed. B.; *cf.* Yerush. Megillah, ch. 1, p. 72b; ch. 3, p. 74a; Yerush. Sanh., ch. 10, p. 29c;

Midr. Levit. R., ch. 1, sec. 2; Midr. Tehillim, ch. 18, sec. 34, ed. B.; Seder Eliyahu R., ch. 18, p. 91.

252. Yebamot 24b; 'Ab Zarah 3b; *cf.* 'Ab Zarah 24a.

253. Niddah 13b; *cf.* Kallah Rabbati, ch. 2.

254. Mekil. d'R. Shimeon, Beshallaḥ, p. 84; Midr. Numb. R., ch. 8, sec. 4; Seder Eliyahu R., ch. 27, p. 146; *cf.* Is. 66, 3-8; 'Ab Zarah, 10a-b.

255. Sifre, Ha'azinu, sec. 315, p. 135a; Midr. Levit. R., ch. 36, sec. 2; Midr. Tehillim, ch. 31, sec. 5, ed. B.; Midr. ha-Gadol, Wayishlaḥ, col. 523; *cf.* Midr. Deutr. R., ch. 1, sec. 14; Midr. Leḳaḥ Ṭob, Wayeẓe, p. 72a; Midr. Aggadah to the Pentateuch, Mishpaṭim, p. 164.

256. Zech. 14, 9; Sefer Maẓref by R. Berechio ha-Naḳdan, p. 71.

257. Midr. ha-Gadol, Wayishlaḥ, col. 547-548; *cf.* Midr. Tehillim, begin. of ch. 21, p. 64a-b, ed. W.; Midr. Hallel, p. 27.

258. Midr. Tehillim, ch. 20, sec. 10, ed. B.; end of ch. 20, p. 64a ed. W.

259. Is. 49, 22; Midr. Tehillim, ch. 4, sec. 10, ed. B.

260. Is. 49, 7; Midr. Levit. R., ch. 27, sec. 4; ch. 33, sec. 6; Midr. Eccles. R., ch. 3, to verse 15, sec. 1; Midr. Cant. R., ch. 6, to verse 11, sec. 1; Midr. Tanḥ., Mishpaṭim, sec. 3, ed. B.; Emor, sec. 32; Midr. ha-Gadol, Ḥayye Sarah, col. 349; Aggadat Bereshit, end of ch. 19, p. 17b; Midr. Samuel, ch. 16, p. 26a; Seder Eliyahu Zuṭa, ch. 15, p. 199; *cf.* Midr. Tanḥ., Emor, sec. 12, ed. B.; Seder Eliyahu R., ch. 20, pp. 120-121; Midr. ha-Gadol, Wayishlaḥ, col. 517.

261. Megillah 11a; Aggadat Esther, ch. 1, p. 3a.

262. Midr. Cant. R., ch. 1, to verse 5, sec. 1; Midr. Tehillim, ch. 146, sec. 6, ed. B.

263. Midr. Levit. R., ch. 32, sec. 1; Pesiḳta R., 34, p. 159a.

264. Pesiḳta Zuṭarti, Ha'azinu, p. 89b.

265. Midr. Numb. R., ch. 14, sec. 2; *cf.* Midr. Gen. R., ch. 88, sec. 7; Midr. Cant. R., ch. 4, to verse 8, sec. 2.

266. Midr. ha-Gadol, Shemot, p. 46.

267. Ps. 126, 2; Mekil. d'R. Ishmael, Beshallaḥ, p. 34a; Mekil. d'R. Shimeon, Beshallaḥ, p. 56; Talmud, Berakot 31a; Midr. ha-Gadol, Beshallaḥ, p. 151.

268. Midr. Tehillim, ch. 75, sec. 1, ed. B.; end of ch. 118, p. 166b, ed. W.; Midr. Hallel, p. 45; *cf.* Pesiḳta Zuṭarti, Balaḳ, p. 57b.

269. Is. 2, 4; Micah 4, 3.

270. Shab. 63a; Pesiḳta d'R. Kahana, p. 187a; *cf.* Yerush. Shab., ch. 6, p. 8b.

271. Shab. 63a; Sanh. 99a.

272. Shab. *ibid.*; Sanh. *ibid.*

273. *Cf.* Sukkah 52b; Massektot Ze'erot, pp. 101, 105, ed. Higger; Midr. Levit. R., ch. 9, end of sec. 9; Midr. Tehillim, end of ch. 120, p. 176a, ed. W.; Aggadat Esther, ch. 9, p. 41b.

274. Midr. Tanḥ., Shofeṭim, sec. 19, ed. W.; Pesiḳta R., p. 161a; Midr. Tehillim, *ibid.; cf.* Massektot Ze'erot, *ibid.;* Midr. Levit. R., *ibid.;* Aggadat Esther, *ibid.;* Midr. Wayosha', ch. 18, p. 28.

275. Massektot Ze'erot, p. 101; *cf.* Aggadat Esther, *ibid.*

276. Massektot Ze'erot, p. 102.

277. Sifre Zuṭa, p. 52; Midr. Eccles. R., ch. 3, to verse 8, sec. 2; *cf.* Midr. ha-Gadol, Bereshit, col. 127-128.

278. *Cf.* R. H. 18b; Massektot Ze'erot, pp. 102, 104, 105; Midr. Levit. R., ch. 9, end of sec. 9; Midr. Tanḥ., Ẓaw, sec. 10, ed. B.; Pesiḳta R., Addition to 3, p. 199b; Aggadat Bereshit, end of ch. 79, p. 152; Midr. Zuṭa to Cant., ch. 4, p. 15a; Seliḥot for Fourth Day of the Ten Days of Repentance, pp. 503-506.

279. Ps. 44, 4 and 7; Midr. ha-Gadol, Wayeḥi, col. 728-729.

280. Mal. 3, 24; Mishnah, 'Eduyot, ch. 8, M. 7; Sifre, 'Ekeb, sec. 41, p. 79b; Wezot ha-Berakah, sec. 342, p. 142a; Yerush. Shab., ch. 1, p. 3c; Midr. Deutr. R., ch. 3, sec. 17; ch. 6, sec. 7; Midr. Cant. R., ch. 4, to verse 12, sec. 5; Midr. Aggadah to the Pentateuch, begin. of Pineḥas, p. 148; Pirḳe R. Eliezer, end of ch. 29, and end of ch. 43.

281. Is. 54, 13; Midr. Aggadah to the Pentateuch, Wayiḳra, p. 9; Pesiḳta d'R. Kahana, p. 107a; *cf.* Midr. ha-Gadol, Bereshit, col. 126-128.

282. Is. 11, 6-9; Sifra, Beḥuḳḳotai, p. 111a; Midr. Gen. R., ch. 95, sec. 1; Midr. Exod. R., ch. 15, sec. 21; Midr. Eccles. R., ch. 1, to verse 9, sec. 1; Midr. Tanḥ., Wayiggash, sec. 8, ed. W.; sec. 9, ed. B.; Aggadat Bereshit, ch. 79, p. 151; Seder Eliyahu R., ch. 2, p. 7; *cf.* Menorat ha-Maor by R. Isaac Aboab, ch. 311.

283. The Book of Enoch, ch. 90, p. 260.

284. II Baruch, ch. 73, p. 518.

285. Zech. 3, 10; Midr. Tehillim, ch. 72, sec. 3, ed. B.; *cf.* Menorat ha-Maor by R. Isaac Aboab, ch. 311.

286. Midr. ha-Gadol, Miḳḳeẓ, col. 617.

287. The Sibylline Books, Book III, pp. 391-392.

288. *Cf.* Midr. Tannaim to Deutr., p. 84; Talmud, B. B. 10a; Midr. Exod. R., ch. 31, sec. 3 and 14.

289. Deutr. 15, 11; Shab. 63a; *cf.* Rashi *ad loc.*

290. *Cf.* Berakot 34b; Shab. 63a; 151b; Pesaḥim 68a; Sanh., 91b.

291. Deutr. 15, 4.

292. Deutr. 15, 11.

293. Midr. Levit. R., ch. 2, sec. 6.

294. *Cf.* Midr. Gen. R., ch. 75, sec. 1; Midr. Exod. R., ch. 31, sec. 5 and 13; Midr. Tanḥ., Toledot, sec. 14, ed. W.; sec. 20, ed. B.

295. Midr. Tehillim, ch. 72, sec. 5, ed. B.; Aggadat Bereshit, ch. 45, pp. 89-90; *cf.* Sanh., 100a-b; Yerush., Berakot, ch. 2, p. 5a; Midr. Gen. R., ch. 76, sec. 6; Midr. Tehillim, ch. 41, sec. 4, ed. B.

296. Ps. 12, 6; Midr. Exod. R., ch. 17, sec. 4.

297. Midr. Mishle, ch. 13, to verse 23, p. 37a.

298. Geyserland, by Richard Hatfield, pp. 104-105.

299. Midr. Tehillim, ch. 72, sec. 3-4, ed. B.; ch. 82, sec. 2-3; Midr. Mishle, ch. 22, to verses 22-23, p. 47a; *cf.* Sanh., 98a; Menorat ha-Maor by R. Isaac Aboab, ch. 311.

300. B. B. 116a.

301. Mekil, d'R. Shimeon, Yitro, p. 95; Midr. ha-Gadol, Yitro,, pp. 204-205.

302. *Cf.* Midr. Eccles. R., ch. 1, to verse 7, sec. 9; Midr. ha-Gadol, Bereshit, col. 31; Midr. Zuṭa to Cant., ch. 7, p. 18a.

303. Sifra, Beḥukḳotai, p. 110b; Sifre, Ha'azinu, sec. 315, p. 135a-b; sec. 317, pp. 135b-136a; Midr. Tannaim to Deutr., pp. 173-174; Talmud, shab. 30b; Yoma 21b; 39b; Ketubot 111b; Yerush., Shebi'it, end of ch. 4, p. 35 c; Sheḳalim, ch. 6, p. 50a, ed. Krotoshin; Midr. Gen. R., ch. 10, sec. 4; ch. 12, sec. 6; Midr. Numb. R., ch. 12, sec. 4; ch. 13, sec. 12; Midr. Eccles. R., ch. 8, to verse 9, sec. 1; Midr. Cant. R., ch. 3, to verse 10, sec. 3; Midr. Tanḥ., Bereshit, sec. 18, ed. B.; Teẓawweh, sec. 10; Ḳedoshim, sec. 7; Midr. Leḳaḥ Ṭob, Bereshit, p. 9b; Teẓawweh, p. 96b; Midr. Tehillim, ch. 72, sec. 3 and 6, ed. B.; ch. 104, p. 147a, ed. W.; Midr. Mishle, ch. 23, to verse 5, p. 47b; Midr. ha-Gadol, Bereshit, col. 65-66; Wayiggash, col. 674-675; *cf.* Midr. ha-Gadol, Bereshit, col. 75.

304. Joel 4, 18.

305. Ketubot 111b; Sanh. 70a; 99a; Midr. Gen. R., ch. 42, sec. 3; ch. 51, sec. 8; Midr. Levit. R., ch. 12, end of sec. 5; Midr. Eccles. R., ch. 11, to verse 1, end of sec. 1; Midr. Tanḥ., Noaḥ, sec. 21, ed. B.; Terumah, sec. 9; Shemini, sec. 9; Midr. Leḳaḥ Ṭob, Wayeẓe, p. 72b; Midr. Aggadah to the Pentateuch, p. 25; Midr. ha-Gadol, end of Miḳḳeẓ, col. 656; *cf.* Midr. Numb. R., ch. 13, sec. 2; Midr. Leḳaḥ Ṭob, Wayeḥi, pp. 118b-119a; Yellinek, Bet ha-Midrash, vol. 3, pp. 74, 77.

306. Shab. 30b; Kallah R., ch. 2; Midr. ha-Gadol, Wayiggash, col. 674-675.

307. Mekil. d'R. Shimeon, Yitro, p. 95; Midr. Tanḥ., Toledot, sec. 9, ed. W.; Midr. Tehillim, ch. 45, sec. 7, ed. B.; Midr. ha-Gadol, Yitro, pp. 204-205.

308. *Cf.* Sifra. Beḥukḳotai, p. 111a; Abot d'R. Nathan, version 2, ch. 43, p. 60b; Midr. Tanḥ., Naso, sec. 29, ed. B.; Aggadat Bereshit, ch. 23, p. 47; Aggadat Shir ha-Shirim, pp. 18, 107; Midr. ha-Gadol, Bereshit, col. 126-127; Wayiggash, col. 696; Shemot, p. 6; Bet ha-Midrash by Yellinek, vol. 3, pp. 76-77.

309. Richard Hatfield in Geyserland, p. 105.

310. The Book of Enoch, ch. 10, pp. 194-195.

311. Yebamot 63a; Ketubot 111b; Kallah R., ch. 2; Midr. Gen. R., ch. 42, sec. 3; ch. 77, sec. 1; Midr. Levit. R., ch. 35, sec. 12; Midr. Eccles. R., ch. 1, to verse 9, sec. 1; ch. 11, to verse 1, end of sec. 1; Midr. Cant. R., ch. 4, to verse 12, sec. 3; Midr. Ruth R., ch. 5, sec. 6; Midr. Tehillim, ch. 72, sec. 3, ed. B.

312. B. B. 122a.

313. Midr. Gen. R., ch. 86, sec. 1; Midr. Tanḥ., Bereshit, sec. 6, ed. W.; Miḳḳeẓ, sec. 17, ed. B.; Pineḥas, sec. 14, ed. W.; Midr. Aggadah to the Pentateuch, Ḳedoshim, pp. 47-48; Midr. ha-Gadol, Bereshit, col. 126-130; Bet ha-Midrash by Yellinek, vol. 3, p. 67.

314. Midr. Exod. R., ch. 25, sec. 3.

315. Midr. Tehillim, ch. 145, sec. 1, ed. B.; Pesiḳta d'R. Kahana, p. 189b; Midr. ha-Gadol, Miḳḳeẓ, col. 617; Menorat ha-Maor by R. Isaac Aboab, ch. 311.

316. The Book of Enoch, chapters 10-11, p. 195; *cf.* The Sibylline Books, Book III, p. 389, and Book V, p. 402.

317. Ps. 128, 2; Midr. Tehillim, begin. of ch. 146, p. 191b, ed. W.; ch. 146, sec. 2, ed. B.

318. Midr. Levit. R., ch. 25, sec. 8; Midr. Cant. R., ch. 5, to verse 15, sec. 2; Midr. Eccles. R., ch. 1, to verse 4, at end of last sec.; *cf.* Midr. Tanḥ., Beshallaḥ, sec. 24, ed. B.

319. Midr. Tehillim, ch. 87, sec. 3, ed. B.

320. *Cf.* B. B. 75a; Sanh. 100a; Pesiḳta R., 32, p. 149a; Pesiḳta d'R. Kahana, pp. 136b-137b; Yellinek, Bet ha-Midrash, vol. 6, p. 118.

321. B. B. 15b-16a; 17a; Midr. Gen. R., ch. 73, sec. 11; Midr. Eccles. R., ch. 9, to verse 11, sec. 1; Midr. Tanḥ., Wayeẓe, sec. 24, ed. B.; Midr. Leḳaḥ Ṭob, Wayeẓe, p. 78b.

322. Abot d'R. Nathan, version 2, ch. 43, p. 60b; Pesiḳta R., 29, p. 140a-b.

323. *Cf.* Berakot 58b; Midr. Tehillim, begin. of ch. 125, p. 178a-b, ed. W.; Yellinek, Bet ha-Midrash, vol. 3, p. 68.

324. Is. 23, 18; Sifre, Wezot ha-Berakah, sec. 354, p. 147a; Talmud. Pesaḥim 119a; Sanh. 110a; Midr. Exod. R., ch. 31, sec. 5; end of sec. 17; Midr. Eccles, R., ch. 1, to verse 7, sec. 9; Midr. Tanḥ.,

Toledot, sec. 24, ed. B.; Beshallaḥ, sec. 14; Midr. ha-Gadol, Bereshit, col. 31; end of Wayishlaḥ, col. 548; Wayiggash, col. 694; Sefer Ḥasidim by R. Judah He-Ḥasid, sec. 1114, Bologna 1538.

325. Sifra, Beḥukḳotai, p. 111a; Talmud, Berakot, 43b; Abot d'R. Nathan, version 2, ch. 43, p. 60b; Midr. Gen. R., ch. 12, sec. 6; Midr. Numb. R., ch. 13, sec. 12; Midr. Tanḥ., Bereshit, sec. 6, ed. W.; sec. 18, ed. B.; 'Eḳeb sec. 7, ed. W.; Midr. Leḳaḥ Ṭob, Bereshit, p. 9b; Midr. Tehillim, ch. 145, sec. 1, ed. B.; Aggadat Bereshit, ch. 23, p. 47; Midr. ha-Gadol, Bereshit, col. 65-66, 126-127; Wayeẓe, col. 467; Otiyyot d'R. Akiba, version 2, p. 19a; Bet ha-Midrash by Yellinek, vol. 3, pp. 76-77.

326. Is. 61, 9; Midr. ha-Gadol, Wayesheb, col. 582.

327. Mekil d'R. Ishmael, Beshallaḥ, p. 46a; Mekil. d'R. Shimeon, Beshallaḥ, p. 74; Midr. Exod. R., ch. 15, sec. 21; Otiyyot d'R. Akiba, version 2, p. 14b; *cf.* Midr. ha-Gadol, Bereshit, col. 65-66.

328. Yerush. Sheḳalim, ch. 6, p. 50a, ed. Krotoshin; Midr. Gen. R., ch. 77, sec. 1; ch. 95, sec. 1; Midr. Deutr. R., ch. 1, sec. 1; Midr. Eccles. R., ch. 1, to verse 4, sec. 2; Midr. Cant. R., ch. 4, to verse 12, sec. 4; Midr. Tanḥ., Wayiggash, sec. 8, ed. W.; sec. 9, ed. B.; Meẓora', sec. 7, ed. B.; Aggadat Bereshit, ch. 56, p. 113; ch. 79, p. 151; Midr. Tehillim, ch. 146, sec. 5, ed. B.; Pesiḳta d'R. Kahana, p. 55a; *cf.* Mekil. d'R. Ishmael, Beshallaḥ, p. 34a; Mekil. d'R. Shimeon, Beshallaḥ, p. 56; Midr. Levit. R., ch. 27, sec. 4; Midr. Eccles. R., ch. 3, to verse 15, sec. 1; Midr. Tanḥ., Emor, sec. 12, ed. B.; Midr. Tehillim, end of ch. 23, p. 72a, ed. W.; Midr. ha-Gadol, Beshallaḥ, p. 151.

329. Is. 66, 7; Midr. Levit. R., ch. 14, sec. 9.

330. Is. 25, 8; Mishnah, M. Ḳ. 28b; Midr. Exod. R., ch. 15, sec. 21; ch. 30, sec. 3; Midr. Eccles. R., ch. 1, to verse 4, sec. 3; Midr. Tanḥ., Wayeḥi, sec. 3, ed. W.; Pesiḳta d'R. Kahana, p. 189b; Aggadat Bereshit, ch. 38, p. 76.

331. Midr. Exod. R., ch. 30, sec. 3; *cf.* Midr. Tanḥ., Bereshit, sec. 23, ed. B.

332. Is. 65, 19; Midr. Tanḥ., Wayeḥi, sec. 3, ed. W.; sec. 7, ed. B.

333. *Cf.* Yerush. Megillah, ch. 2, p. 73b; Yerush. M. Ḳ., ch. 3, p. 83b; Abot d'R. Nathan, version 2, ch. 32, p. 36a; Midr. Levit. R., ch. 11, sec. 9; Midr. Cant. R., ch. 1, to verse 3, sec. 3; Midr. Lament. R., ch. 1, sec. 41; Midr. Tanḥ., Emor, sec. 3, ed. W.; Midr. Tehillim, ch. 119, sec. 17, ed. B.; Pesiḳta R., 37, p. 163b; Midr. Samuel, end of ch. 24, p. 39b; Seder Eliyahu R., ch. 2, p. 7; Midr. Ḥallel, p. 4; Midr. Wayosha', begin. of ch. 22, p. 31; Otiyyot d'R. Akiba, version 1, p. 8a; Yellinek, Bet ha-Midrash, vol. 3, p. 74.

334. Is. 65, 20; Midr. Tehillim, ch. 1, p. 5a-b, ed. W.; ch. 1, sec. 12, ed. B.; Midr. Leḳaḥ Ṭob, Bereshit, p. 16b; Bet ha-Midrash by Yellinek, vol. 6, p. 119; *cf.* Pesaḥim 68a; Abot d'R. Nathan, version 2, ch. 43, p. 60b; Midr. Gen. R., ch. 26, sec. 2.

335. Midr. Tanḥ., Yitro, sec. 17, ed. W.

336. Midr. Tanḥ., Ḳedoshim, sec. 14, ed. B.; Midr. Aggadah to the Pentateuch, end of Ḳedoshim, p. 50.

337. Midr. Deutr. R., ch. 2, sec. 30.

338. The Book of Jubilees, ch. 23, p. 49.

339. The Book of Enoch, ch. 25, p. 205.

340. II Baruch, ch. 73, p. 518.

341. *Cf.* The Book of the Secrets of Enoch, ch. 65, pp. 467-468.

342. Aggadat Esther, ch. 8, p. 35b; Midr. Ḥaserot we-Yeterot, p. 74.

343. Pesiḳta d'R. Kahana, p. 189b.

344. Pesiḳta d'R. Kahana, *ibid.*

345. Midr. Pliah, sec. 49, Warsaw 1895.

346. Zeph. 3, 15; Seder Eliyahu R., ch. 18, p. 96; *cf.* Midr. Exod. R., ch. 19, sec. 1; Midr. Tanḥ., Ki Tabo, sec. 4, ed. W.

347. Mashmi'a Yeshu'ah, p. 40b.

348. *Cf.* Sifre Ha'azinu, sec. 309, p. 133b; Midr. Tannaim to Deutr., p. 212; Talmud, Sanh. 111a; Midr. Gen. R., ch. 88, sec. 5; Midr. Exod. R., ch. 1, sec. 5; ch. 14, end of sec. 3; ch. 15, sec. 11; ch. 18, sec. 7; Midr. Numb. R., ch. 11, sec. 2; Midr. Tanḥ., Toledot, sec. 17, ed. B.; Wa'era, sec. 15; Midr. Tehillim, ch. 29, sec. 2, ed. B.; ch. 107, sec. 4; Midr. Leḳaḥ Ṭob, Bereshit, p. 3b; Pesiḳta d'R. Kahana, p. 49b; Midr. Zuṭa to Cant., ch. 1, p. 7a; Pirḳe d'R. Eliezer, begin. of ch. 34; Midr. Wayosha', end of ch. 7, pp. 15-16; ch. 20, p. 30; Pesiḳta Zuṭarti, begin. of Masse'e, p. 63a; Ha'azinu, p. 89b.

349. Midr. Levit. R., ch. 23, sec. 6.

350. *Cf.* Yerush. Berakot, ch. 5, p. 9a.

351. Midr. Tanḥ., Peḳude, sec. 8, ed. W.; *cf.* Midr. Tehillim, ch. 68, sec. 15, ed. B.; ch. 149, sec. 5.

352. Shab. 63a; 151b.

353. Yerush. Ta'anit, ch. 2, p. 65c; Midr. Gen. R. ch. 38, end of sec. 13; ch. 68, sec. 10; Midr. Levit. R., ch. 24, sec. 4; Midr. Tanḥ., Wayeḥi, sec. 18, ed. B.; Ḥuḳḳat, sec. 28; Debarim, sec. 1; Midr. Tehillim, ch. 53, sec. 2, ed. B.; ch. 99, sec. 1; Pesiḳta d'R. Kahana, p. 41b; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118b; Aggadat Bereshit, begin. of ch. 54, pp. 107-108; Midr. Zuṭa to Lament., pp. 28a, 33b, 37b, 42b; Midr. Zuṭa to Eccles., ch. 1, p. 57b; *cf.* Gen. R., ch. 75, sec. 8;

ch. 100, sec. 13; Aggadat Bereshit, begin. of ch. 83, p. 158; Midr. Mishle, ch. 27, to verse 23, p. 51b.

354. Is. 14, 32; Midr. Exod. R., ch. 31, sec. 13.

355. Sifre. Beha'aloteka, sec. 77, p. 20a.

356. *Cf.* Treatise Soferim ch. 13, sec. 13; Midr. ha-Gadol, Ḥayye Sarah, col. 379; Midr. Wayosha', ch. 21, p. 31.

357. Is. 52, 7.

358. Is. 40, 9; Midr. ha-Gadol, Wayiggash, col. 696; *cf.* Yerush., Sukkah, ch. 5, p. 55b.

359. Mekil. d'R. Shimeon, Beshallaḥ, p. 70; Midr. Lament. R., ch. 2, sec. 17; Midr. Tanḥ., 'Ekeb, sec. 7, ed. W.; Midr. Tehillim, ch. 149, sec. 1, ed. B.; Midr. ha-Gadol, Beshallaḥ, p. 166; Midr. Wayosha', ch. 18, pp.28-29; *cf.* Midr. Numb. R., ch. 11, sec. 1; Pesiḳta R., 34, p. 159a.

360. Midr. Tehillim, ch. 99, sec. 1, ed. B.

361. Mekil. d'R. Ishmael, Beshallaḥ, p. 30b; Midr. Exod. R., ch. 15, sec. 17.

362. Midr. Tehillim, ch. 92, sec. 11, ed. B.

363. Midr. Leḳaḥ Ṭob, end of Shemot, p. 15b; end of Beshallaḥ, p. 60b; Midr. Zuṭa to Cant., ch. 3, p. 14a; Aggadat Shir ha-Shirim, pp. 34-35; Menorat ha-Maor by R. Isaac Aboab, ch. 311.

364. Treatise Soferim, ch. 14, sec. 12; Midr. Exod. R., ch. 30, sec. 24; Midr. Numb. R., ch. 5, sec. 6; Midr. Tanḥ., Wayishlaḥ, sec. 10, ed. W.; Aḥare Mot, sec. 13 and 18, ed. B.; Midr. Tehillim, ch. 67, sec. 1, ed. B.; ch. 107, sec. 1; Midr. Leḳaḥ Ṭob, end of Noaḥ, p. 28a; *cf.* Midr. Tehillim, ch. 149, sec. 3, ed. B.; Midr. Aggadah to the Pentateuch, end of Behar, p. 65; Midr. ha-Gadol, Shemot, pp. 21-22; Pesiḳta Zuṭarti, end of Behar, p. 33b; Ṭur Oraḥ Ḥayyim, end of ch. 122.

365. Pesiḳta d'R. Kahana, p. 144a-b.

366. Mekil. d'R. Shimeon, Beshallaḥ, p. 70; Midr. Cant. R., ch. 2, to verse 13, sec. 4.

367. Mekil. d'R. Ishmael, Bo, p. 16b; Sifre Beha'aloteka, sec. 84, p. 22b; Masse'e, sec. 161, pp. 62b-63a; Talmud, Megillah 29a; Pesiḳta Zuṭarti, Masse'e, p. 64a; *cf.* Yerush. Ta'anit, ch. 1, p. 64a.

368. Midr. Tanḥ., Peḳude, sec. 11, ed. W.; *cf.* Pesiḳta R., 33, p. 156b.

369. Is. 66, 12; Midr. Deutr. R., ch. 5, sec. 15; Midr. Cant. R., ch. 7, to verse 1, sec. 1; Midr. Aggadah to the Pentateuch, Ẓaw, p. 16; *cf.* Pesiḳta R., 35, p. 161a.

370. Midr. Tanḥ., Niẓẓabim, sec. 4, ed. B.

371. Sifre, Ha'azinu, sec. 324, p. 139a; Talmud, Megillah, 17b-18a; Pesiḳta R., 31, p. 145a; Midr. Zuṭa to Cant., ch. 2, p. 12b.

372. *Cf.* Yerush. Berakot ch. 4, p. 8a; Yerush. Ta'anit, ch. 2, p. 65c; Midr. Gen. R., ch. 70, sec. 8; ch. 99, sec. 8; Midr. Exod. R., ch. 30, sec. 1; Midr. Levit. R., ch. 29, sec. 2; Midr. Numb. R., ch. 14, sec. 1; Midr. Eccles, R., ch. 12, to verse 9, sec. 1; Midr. Tanḥ., Wayeẓe, sec. 2, ed. W.; Wayeḥi, sec. 10, ed. W.; Wa'era, sec. 17, ed. W.; sec. 22, ed. B.; Terumah, sec. 6, ed. B.; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118a-b.

373. Is. 60, 1; Midr. Tehillim, ch. 119, sec. 34, ed. B.; *cf.* Midr. Gen. R., ch. 98, sec. 9; Midr. Levit. R., ch. 27, sec. 7.

374. Is. 27, 13; Midr. Gen. R., ch. 56, sec. 2; Midr. ha-Gadol, Wayera, col. 320-321; Shemot, pp. 42-43.

375. Mekil. d'R. Ishmael, Beshallaḥ, pp. 24b, 37a; Mekil. d'R. Shimeon, Beshallaḥ, p. 60; Midr. Exod. R., ch. 19, sec. 6; ch. 29, end of sec. 9; Midr. Tanḥ., Ḥayye Sarah, sec. 10, ed. B.; Pesiḳta R., 31, p. 146b; Midr. ha- Gadol, end of Wayeẓe, col. 496; *cf.* Midr. Levit. R., ch. 7, sec. 6; Midr. Deutr. R., ch. 11, sec. 10; Midr. Lament. R., ch. 1. sec. 57; ch. 3, sec. 70; Midr. Tanḥ., Wayera, sec. 5, ed. B.; Aggadat Bereshit, end of ch. 48, p. 97.

376. Midr. Gen. R., ch. 99, sec. 11; Midr. Exod. R., ch. 3, end of sec. 4; ch. 31, sec. 10; ch. 32, sec. 9; Midr. Numb. R., ch. 16, end of sec. 11; Midr. Tanḥ., Toledot, sec. 14, ed. W.; Wayesheb, sec. 13, ed. B.; Wayeḥi, sec. 12, ed. B.; Mishpaṭim, sec. 12, ed. B.; sec. 18, ed. W.; Shelaḥ, sec. 11, ed. B.; Midr. Aggadah to the Pentateuch, Mishpaṭim, p. 162; Midr. Mishle, ch. 6, to verse 11, p. 28a; Pesiḳta R., 33, p. 153b; *cf.* Midr. Aggadah to the Pentateuch, end of Peḳude, pp. 191-192.

377. Is. 25, 9; Midr. Exod. R., ch. 23, sec. 15; Midr. Tanḥ., 'Eḳeb, sec. 6, ed. B.; *cf.* Midr. Leḳaḥ Ṭob, Wayeḥi, p. 119a; Midr. ha-Gadol, Yitro, p. 206; We-Hizhir, Yitro, p. 36b.

378. Mekil. d'R. Ishmael, Beshallaḥ, p. 34b; Mekil. d'R. Shimeon, Beshallaḥ, p. 57; Sifre, Ha'azinu, sec. 324, p. 139a; Yerush. Shebi'it, ch. 6, p. 36b; Yerush. Ḳid., end of ch. 1, p. 61d; Midr. Gen. R., ch. 92, sec. 3; Midr. Exod. R., ch. 23, sec. 11; Midr. Cant. R., ch. 1, to verse 5, sec. 3; Midr. Tanḥ., Yitro, sec. 17, ed. B.; Mishpaṭim, sec. 4; Aḥare Mot, sec. 18; Naso, sec. 34; Shofeṭim, sec. 10; Midr. Tehillim, ch. 31, sec. 2, ed. B.; ch. 50, sec. 3; ch. 60, sec. 3; ch. 71, sec. 1; ch. 118, sec. 22; ch. 147, sec. 3; Midr. Aggadah to the Pentateuch, Noaḥ, p. 20; end of Aḥare Mot, p. 44; Pesiḳta R., 36, p. 162a; 37, p. 164a; Pesiḳta d'R. Kahana, p. 110b; p. 149b; Midr. Zuṭa to Cant., ch. 1, p. 5a; Midr. Wayosha', ch. 21, p. 31; Midr. Hallel, pp. 45-46; *cf.* Midr. Gen. R., ch. 70, sec. 10; Midr. Levit. R., ch. 18, sec. 5;

Midr. Lament. R., ch. 1, sec. 23, and end of sec. 33; Pesiḳta d'R. Kahana, p. 166b.

379. Midr. Exod. R., ch. 18, sec. 11; *cf.* Midr. Leḳaḥ Ṭob, Teẓawweh, p. 94a; Midr. Aggadah to the Pentateuch, Teẓawweh, p. 175.

380. Menaḥot 53b; *cf.* Midr. Gen. R., ch. 41 sec. 9; ch. 69, sec. 5.

381. Amos 9, 15; Mekil. d'R. Ishmael, Beshallaḥ, p. 43b; Midr. Deutr. R., ch. 3, end of sec. 11; Midr. Tanḥ., Noaḥ, sec. 17, ed. B.

382. Pirḳe d'R. Eliezer, end of ch. 42.

383. Sifre, Ha'azinu, sec. 314, p. 135a; Talmud, Pesaḥim 88a; Midr. Exod. R., ch. 51, end of sec. 8; Midr. Levit. R., ch. 9, sec. 6; Midr. Numb. R., ch. 13, sec. 2; ch. 16, sec. 25; ch. 23, sec. 14; Midr. Cant. R., ch. 4, to verse 16, sec. 1; Midr. Eccles. R., ch. 1, to verse 7, sec. 8; Midr. Esther R., ch. 2, sec. 14; Midr. Tanḥ., Miḳḳeẓ, sec. 17, ed. B.; Wa'era, sec. 18; Yitro, sec. 14; Addition to Shelaḥ, sec. 6; Masse'e, sec. 10; Midr. Tehillim, ch. 74, sec. 3, ed. B.; Pesiḳta R., pp. 146b-147a; Pesiḳta d'R. Kahana, p. 149a; Midr. Zuṭa to Cant., end of ch. 4, p. 15b; ch. 7, p. 18a; Aggadat Shir ha-Shirim, pp. 37 and 108; Midr. Hallel, pp. 13-14; Midr. Wayosha', ch. 22, p. 32; Pesiḳta Zuṭarti, Balaḳ, p. 57b; Bet 'Eḳed ha-Aggadot by Horowitz, Midr. 'Aseret Melakim, pp. 54-55; *cf.* Tosefta, Sanh., ch. 13, sec. 10-12; Mekil. d'R. Ishmael, Beshallaḥ, p. 32a; Yitro, p. 65b; Midr. Tannaim to Deutr., p. 213; Talmud, Sanh., 110b; Yerush. Ta'anit, ch. 2, p. 65d; Midr. Tanḥ., Wayeẓe, sec. 20, ed. B.; Midr. Aggadah to the Pentateuch, Wayeḥi, p. 111; Peḳude, p. 190; Midr. Hallel, p. 27; Pirḳe d'R. Eliezer, end of ch. 31, and end of ch. 33; Abravanel, Mashmi'a Yeshu'ah, p. 6b.

384. Jer. 16, 14-15; Tosefta, Berakot, ch. 1, sec. 10; Mekil. d'R. Ishmael, Bo, p. 19a; Beshallaḥ, p. 42a; Talmud, Berakot 12b; Yerush. Berakot, end of ch. 1, p. 4a; Midr. Eccles. R., ch. 1, to verse 11, sec. 1; Midr. Leḳaḥ Ṭob, end of Wayeḥi, p. 122b.

385. Mekil. d'R. Shimeon, Beshallaḥ, p. 40; Sifre, Ha'azinu, sec. 333, p. 140a; Midr. Tannaim to Deutr., pp. 203-204; Midr. Deutr. R., ch. 10, sec. 4; Midr. Tanḥ., Debarim, sec. 1, ed. B.; Midr. Tehillim, ch. 13, sec. 4, ed. B.; Pesiḳta R., Addition 1, p. 193b; Pesiḳta d'R. Kahana, p. 189a; Bet ha-Midrash by Yellinek, vol. 3, p. 74.

386. Midr. Tehillim, ch. 98, sec. 1, ed. B.; *cf.* Talmud, Berakot 31a.

387. Yerush. Ḥallah, ch. 4, p. 60a; Midr. Exod. R., ch. 23, sec. 5; Midr. Tanḥ., Beshallaḥ, sec. 11, ed. B.; *cf.* Midr. Tehillim, ch. 1, sec. 20, ed. B.; ch. 14, sec. 7; ch. 18, sec. 35; Pesiḳta R., 31, p. 145a; 41, p. 174b; Midr. Zuṭa to Cant., ch. 1, p. 4a.

388. Is. 35, 10; Mekil. d'R. Ishmael, Bo, p. 15a; Beshallaḥ, p. 25a; Seder Eliyahu Zuṭa, ch. 4, p. 179; Midr. Temurah, ch. 3, sec. 12, ed. Lemberg 1850; *cf.* Mekil. d'R. Shimeon, Beshallaḥ, p. 67; Midr. Tehillim, ch. 48, sec. 4, ed. B.; Aggadat Shir ha-Shirim, p. 90.

389. *Cf.* Mekil. d'R. Ishmael, Bo, p. 14a; p. 16b; Talmud, Pesaḥim 54b; R. H. 10b-11a-b; Megillah 17b; Sanh. 97b; Yerush. Berakot, ch. 2, pp. 4d-5a; Yerush. Ta'anit, ch. 1, p. 63d; Abot d'R. Nathan, version 1, ch. 21, p. 37b; Midr. Exod. R., ch. 18, sec. 12; ch. 25, sec. 12; Midr. Cant. R., ch. 2, to verse 7, sec. 1; ch. 8, to verse 14, end of sec. 1; Midr. Tanḥ., Beḥukḳotai, sec. 5, ed. B.; Midr. Tehillim, ch. 9, sec. 2; ch. 59, sec 5; ch. 78, sec. 18; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118b; Midr. Zuṭa to Cant., ch. 5, p. 16b; *cf.* also, The Prayer to God for Israel, Sirach, ch. 36, p. 440.

390. Talmud, R. H. 31b; Yoma 86b; Sanh. 98a; Midr. Gen. R., ch. 75, sec. 1; ch. 93, sec. 12; Midr. Numb. R., ch. 7, end of sec. 10; Midr. Deutr. R., ch. 2, sec. 23; Midr. Lament. R., ch. 2, sec. 6; Midr. Tanḥ., Wayiggash, sec. 5, ed. W.; Midr. Tehillim, ch. 45, sec. 3, ed. B.; ch. 106, sec. 9; Midr. Leḳaḥ Ṭob, Miḳḳeẓ, p. 106b; Pesiḳta R., 40, p. 172a; Midr. ha-Gadol, Bo, p. 81; Pirḳe d'R. ha-Ḳadosh, p. 25a; *cf.* Sanh. 97a-b; Ḥullin 63a; Yerush. Pesaḥim, ch. 10, p. 37c; Yerush. Ta'anit, ch. 1, p. 64a; Midr. Gen. R., ch. 42, sec. 4; ch. 56, sec. 9; Midr. Exod. R., ch. 50, sec. 3; Midr. Levit. R., ch. 29, sec. 10; Midr. Lament. R., ch. 3, end of sec. 1; end of sec. 6; begin. of sec. 8; sec. 9; Midr. Tanḥ., Behar, sec. 4, ed. B.; Midr. Tehillim, ch. 107, sec. 2, ed. B.; Midr. Zuṭa to Cant., ch. 2, p. 12b.

391. *Cf.* Mekil. d'R. Ishmael, Bo, p. 7b; Mekil. d'R. Shimeon, Beshallaḥ, p. 38; Yerush. Berakot, ch. 1, p. 2c; Yerush. Yoma, ch. 3, p. 40b; Midr. Exod. R., ch. 19, sec. 6; Midr. Levit. R., ch. 17, sec. 7; Midr. Cant. R., ch. 6, to verse 10, sec. 1; Midr. Tanḥ., Debarim, sec. 2, ed. B.; Midr. Tehillim, ch. 18, sec. 36, ed. B.; Pesiḳta d'R. Kahana, p. 56b; Midr. Zuṭa to Cant., ch. 2, p. 12a; *cf.* also Midr. Cant. R., ch. 2, to verse 13, sec. 4; Midr. Eccles. R., ch. 12, to verse 9, sec. 1.

392. Ezek. 37, 15-28.

393. Midr. Gen. R., ch. 98, sec. 2.

394. *Cf.* Midr. Tanḥ., Bemidbar, sec. 16, ed. B.

395. Is. 56, 1; Talmud, B. B. 10a; Midr. Exod. R., ch. 30, sec. 24.

396. Talmud, Shab. 139a; Sanh. 98a; Midr. Exod. R., ch. 30, sec. 23; Midr. Deutr. R., ch. 5, sec. 7; *cf.* Midr. Tehillim, begin. of ch. 62, p. 104a, ed. W.

397. Is. 1, 27; Pesiḳta d'R. Kahana, p. 123b; Aggadat Shir ha-Shirim, pp. 23-24; Midr. Zuṭa to Cant, ch. 1, p. 9b.

398. Midr. Cant. R., ch. 2, to verse 2, sec. 6.
399. *Cf.* Midr. Zuṭa to Cant., ch. 1, p. 10b.
400. Sanh. 99b.
401. Midr. Levit. R., ch. 7, sec. 3; *cf.* Midr. Lament. R., ch. 3, sec. 7.
402. Midr. Exod. R., ch. 25, sec. 12.
403. Pesiḳta R., 31, p. 144b; *cf.* Midr. Tehillim, begin. of ch. 62, p. 104a, ed. W.
404. *Cf.* Hosea 2, 21-22.
405. *Cf.* Higger, Treatise Semaḥot, p. 66.
406. Mekil. d'R. Ishmael, Beshallaḥ, pp. 33b-34a; Mekil. d'R. Shimeon, Beshallaḥ, p. 56; Midr. Tehillim, ch. 31, sec. 8, ed. B.
407. Hosea 2, 21-22; Mekil. d'R. Ishmael, *ibid.;* Mekil. d'R. Shimeon, *ibid.*
408. Abot, ch. 6, Mishnah 6; Talmud, Megillah 15a; Ḥullin 104b; *cf.* end of Treatise Kallah.
409. Treatise Kallah, at the end; *cf.* Berakot 27b; Midr. Tanḥ., Bemidbar, sec. 27, ed. B.
410. Sefer Ḥasidim by R. Judah He-Ḥasid, sec. 67, Zitamir 1857.
411. Is. 2, 2; Midr. Tehillim, ch. 50, sec. 1, ed. B.
412. Is. 2, 3.
413. Pesiḳta R., 41, p. 172b.
414. *Cf.* Ps. 121, 3.
415. *Cf.* Deutr. 11, 12.
416. Sifre, 'Eḳeb, sec. 40, p. 78b.
417. Mumford, The Story of Utopias, p. 306.
418. Pesiḳta R., 1, p. 2a.
419. Is. 60, 8.
420. Midr. Leḳaḥ Ṭob, Mishpaṭim, p. 86b; *cf.* Midr. Tannaim to Deutr., p. 114; Midr. Gen. R., ch. 44, sec. 23; Midr. ha-Gadol, Lek Leka, col. 241.
421. Midr. Exod. R., ch. 24, sec. 4; *cf.* Midr. Zuṭa to Cant., ch. 6, p. 16b.
422. Zech. 2, 9; Midr. Exod. R., ch. 40, end of sec. 4.
423. Midr. Lament. R., ch. 1, sec. 26 and 52; *cf.* Menaḥot 87a.
424. Midr. Exodus R., ch. 30, sec. 8; Midr. Tanḥ., Wayishlaḥ, sec. 9, ed. W.; *cf.* Pesiḳta R., 34, p. 159a.
425. Midr. Exod. R., ch. 25, end of sec. 8; *cf. ibid.,* ch. 15, sec. 1.
426. Pirḳe d'R. Eliezer, ch. 34; *cf.* Midr. Cant. R., ch 8. to verse 6, sec. 4.

427. *Cf.* Mekil. d'R. Ishmael, Beshallaḥ, p. 25a; Mekil. d'R. Shimeon, Yitro, p. 106; Sifre, Wezot ha-Berakah, sec. 343, p. 143a; Midr. Tanḥ., Beshallaḥ, sec. 5, ed. W.; Seder Eliyahu R., ch. 18, p. 96.

428. Talmud, Megillah 29a; Pesiḳta R., 41, p. 173b; Midr. Tanḥ., Lek Leka, sec. 15, ed. W.; sec. 19, ed. B.; Ki Tabo, sec. 4, ed. W.

429. Talmud. Ketubot 111b; 112b; B. B. 122a; Midr. Lament. R., Introd., end of sec. 34; Midr. Aggadah to the Pentateuch, Ḳedoshim, pp. 47-48.

430. Is. 40, 4; Midr. Deutr. R., ch. 4, sec. 11.

431. Is. 30, 25.

432. Is. 41, 18; Midr. Numb. R., ch. 14, sec. 2.

433. *Cf.* Sifre. Debarim, sec. 1, p. 65a; Yerush., Shebi'it, ch. 6, p. 36b; Yerush. Ḳiddushin, end of ch. 1, p. 61d; Midr. Gen. R., ch. 69, sec. 5; Midr. Exod. R., ch. 15, sec. 23.

434. Jer. 33, 10-11; Talmud, Ketubot 8a; *cf.* Midr. Deutr. R., ch. 7, sec. 1.

435. Is. 51, 3; Midr. Tanḥ., Wayeḥi, sec. 17, ed. W.; *cf.* Midr. Exod. R., ch. 19, sec. 1.

436. Sifra, Ḳedoshim, p. 93b; Midr. Levit. R., ch. 2, sec. 2; We-Hizhir, Teẓawweh, p. 100a-b.

437. *Cf.* Midr. Gen. R., ch. 85, sec. 9.

438. Jer. 24, 6.

439. Amos 9, 15; Mekil. d'R. Ishmael, Beshallaḥ, p. 43b; Midr. Deutr. R., ch. 3, end of sec. 11.

440. Pirḳe d'R. Eliezer, end of ch. 42.

441. Midr. Tanḥ., Wayera, sec. 23, ed. W.

442. Midr. Zuṭa to Cant., ch. 1, p. 10a.

443. Pesiḳta d'R. Kahana, p. 145a.

444. Is. 52, 8; Midr. Tanḥ., Bemidbar, sec. 20, ed. B.; Midr. Tehillim, ch. 13, sec. 2, ed. B.; ch. 13, p. 40b, ed. W.; *cf. ibid.*, end of ch. 84, p. 120b, ed. W.

445. Talmud, B. B. 122a.

446. *Cf.* Pesiḳta d'R. Kahana, p. 148a.

447. *Cf.* also Talmud, Ketubot 8b; Yerush. Ta'anit, ch. 2, p. 65c.

448. Megillat Ta'anit, ch. 12, p. 34a; Talmud, B. Ḳ. 60b; Menaḥot 87a; Yerush. Berakot, ch. 4, pp. 7d and 8a; Midr. Gen. R., ch. 49, sec. 2; ch. 59, sec. 5; ch. 64, sec. 4; ch. 100, sec. 9; Midr. Exod. R., ch. 20, sec. 18; Midr. Levit. R., ch. 10, end of sec. 9; Midr. Cant. R., ch. 4, to verse 4, sec. 6, p. 25b; Midr. Tanḥ., Noaḥ, sec. 11, ed. W.; Wayera, sec. 16; Midr. Tehillim, ch. 9, sec. 8, ed. B.; ch. 22, sec. 9; ch. 36, sec. 6; ch. 72, sec. 1; ch. 87, sec. 3; Pesiḳta R., 26,

p. 132a; Pesiḳta d'R. Kahana, p. 116a; pp. 139b-140a; 146a-b; 147a; 148a; Aggadat Shir ha-Shirim, pp. 8-9; Midr. Zuṭa to Cant., ch. 1, p. 3a; p. 3b; ch. 2, p. 12a; Oẓar Midrashim by Wertheimer, p. 46; Midr. Konen, p. 5a; Otiyyot d'R. Akiba, version 2, p. 14b.

449. Midr. Cant. R., ch. 1, to verse 4, p. 8a; Pesiḳta d'R. Kahana, p. 147a-b.

450. Ta'anit 5a; Midr. Tehillim, ch. 122, p. 177b, ed. W.; *cf.* Midr. Aggadah to the Pentateuch, end of Ẓaw, p. 18.

451. Zeph. 3, 5; Mekil. d'R. Ishmael, Beshallaḥ, p. 32a.

452. Talmud, Megillah 17b.

453. Midr. Tehillim, ch. 146, sec. 9. ed. B.

454. Talmud, B. B. 75b.

455. *Cf.* Midr. Exod. R., ch. 20, sec. 18; Aggadat Shir ha-Shirim, pp. 8-9; Pesiḳta R., 30, p. 142a-b.

456. Jer. 31, 22; Midr. Tanḥ., Lek Leka, sec. 4, ed. W.; sec. 5, ed. B.; Addition to Re'eh, sec. 1, ed. B.

457. Is. 60, 17; Midr. Tehillim, ch. 79, sec. 4, ed. B.

458. Pesiḳta R., 8, p. 29b.

459. Midr. Numb. R., ch. 11, end of sec. 7.

460. Mal. 3, 24; Midr. Deutr. R., ch. 4, sec. 11.

461. Midr. Tehillim, ch. 122, p. 177b, ed. W.; *cf.* Yerush. Ḥagigah, ch. 3, p. 79d.

462. Pesiḳta R., 8, p. 29a-b.

463. Is. 25, 8; Midr. Tanḥ., Wayeḥi, sec. 7, ed. B.

464. Zech. 8, 4-5; Sifre, 'Eḳeb, sec. 43, p. 81a-b; Talmud, Makkot, 24b; Midr. Lament. R., ch. 5, sec. 18; Midr. Tehillim, ch. 145, sec. 1, ed. B.

465. Midr. Exod. R., ch. 52, end of sec. 5; Midr. Tanḥ., Peḳude, sec. 8, ed. B.; *cf.* Pesaḥim 116b; Midr. Tehillim, ch. 147, sec. 3, ed. B.

466. Tosefta, Sukkah, ch. 3, sec. 3-10; Talmud, Sanh. 100a; Yerush. Sheḳalim, ch. 6, p. 50a, ed. Krotoshin; Midr. Tehillim, end of ch. 23, p. 72b, ed. W.; Midr. ha-Gadol, Wayera, col. 287; *cf.* Midr. Gen. R., ch. 48, sec. 10; Midr. Numb. R., ch. 13, sec. 5; Midr. Tanḥ., Terumah, sec. 4, ed. B.

467. Talmud, B. B. 75a; Sanh. 100a; Pesiḳta d'R. Kahana, pp. 136b-137a; Bet ha-Midrash by Yellinek, vol. 6, p. 118.

468. Pesiḳta R., 32, p. 149a; Pesiḳta d'R. Kahana, p. 137a-b; Bet ha-Midrash by Yellinek, vol. 3, p. 74.

469. Sifre, Debarim, sec. 1, p. 65a; Talmud, Pesaḥim 50a; B. B. 75b; Midr. Cant. R., ch. 7, to verse 5, sec. 3; Midr. Tanḥ., Ẓaw, sec. 16, ed. B.; Midr. Tehillim, ch. 48, sec. 4, ed. B.; Pesiḳta R., 41,

pp. 172b-173a; Pesikta d'R. Kahana, p. 108a-b; Bet ha-Midrash by Yellinek, vol. 3, pp. 67 and 74; vol. 6, p. 118; *cf.* Aptowitzer, The Heavenly Temple According to the Aggadah, reprint of an article in the second vol. of the Tarbiz, pp. 31-33.

470. Is. 41, 19; Talmud, R. H. 23a.

471. Tosefta Sotah, ch. 11, sec. 14; Midr. Exod. R., ch. 23, sec. 10; Midr. Cant. R., ch. 1, to verse 5, sec. 3; Midr. Tanh., Addition to Debarim, sec. 3, ed. B.; Midr. Tehillim, ch. 36, p. 87a, ed. W.; *cf.* B. B. 75a; Midr. Tanh., Wayera, sec. 3, ed. W.

472. The Sibylline Books, Book V, p. 405.

473. Jer. 3, 17; Abot d'R. Nathan, version 1, ch. 35, p. 53b; Pesikta d'R. Kahana, p. 143a-b.

474. Is. 60, 3; Midr. Exod. R., ch. 15, sec. 21; Pesikta d'R. Kahana, pp. 144b-145a.

475. Pesikta d'R. Kahana, pp. 148b-149a; *cf.* Tosefta, Ta'anit, ch. 4, sec. 14; Tosefta, Sotah, ch. 15, sec. 15; Tosefta B. B., ch. 2, sec. 17; Talmud, Ta'anit 30b; B. B. 60b; Pesikta R., 28, p. 136a-b; Midr. Zuta to Lament., pp. 33b and 42b.

476. *Cf.* Selihot for the Third Day of the Ten Days of Penitence, pp. 454-456.

477. Mekil. d'R. Shimeon, Beshallah, p. 70.

478. *Cf.* Yerush. Berakot, ch. 4, p. 8a; Midr. Eccles. R., ch. 1, to verse 7, sec. 8; Midr. Tanh., Noah, sec. 17, ed. B.; Wa'era, sec. 18; Yitro, sec. 14; Addition to Shelah, sec. 6; Pesikta d'R. Kahana, p. 143a-b; Midr. Zuta to Lament., pp. 33b and 42b.

479. Midr. Tanh., Wayera, sec. 4, ed. B.

480. Pesikta R., 35, p. 160b.

481. Midr. Tehillim, ch. 147, sec. 3, ed. B.; Midr. Wayosha', ch. 21, p. 31; *cf.* Mekil. d'R. Shimeon, Beshallah, p. 63; Midr. Tanh., Naso, sec. 29, ed. B.

482. *Cf.* Midr. Levit. R., ch. 2, sec. 2; Midr. Samuel, ch. 19, p. 30a; Aggadat Bereshit, ch. 48, pp. 96-97.

483. The Book of Tobit, ch. 13, pp. 236-238; *cf. ibid.*, pp. 239-240; The Book of Baruch, ch. 5, pp. 594-595.

484. *Cf.* Megillat Ta'anit, last ch., p. 40b; Mishnah, Pesahim 116b; Mishnah, Ta'anit 26b; Tosefta, Ta'anit, ch. 4, sec. 9; Sifre, Wezot ha-Berakah, sec. 352, p. 145b; Talmud, Berakot 58b; Ketubot 8b; B. M. 28b; Yerush. Berakot, ch. 4, pp. 7d, 8a; Yerush. Yoma, ch. 1, p. 38c; Yerush, Ta'anit, ch. 2, p. 65c; Treatise Soferim, ch. 21, sec. 2; Massektot Ze'erot, pp. 81, 87; Midr. Gen. R., ch. 63, sec. 8; ch. 98, sec. 2; Midr. Levit. R., ch. 2, sec. 2; ch. 9, sec. 6; ch. 11, sec. 2; ch

30, sec. 16; Midr. Numb. R., ch. 16, end of sec. 11; Midr. Cant. R., ch. 4 to verse 16, sec. 1; Midr. Tehillim, ch. 22, sec. 9, ed. B.; ch. 23, sec. 7; ch. 68, sec. 9; Midr. Leḳaḥ Ṭob, Wayeḥi, p. 118b; Aggadat Bereshit, ch. 72, p. 141; ch. 82, p. 157; Pesiḳta R., 27, p. 134a; 31, p. 144b; Pesiḳta d'R Kahana, pp. 136b-137a, 144b; Midr. Samuel, ch. 19, p. 30a; Midr. Mishle, ch. 23, to verse 5, p. 47b; Aggadat Shir ha-Shirim, pp. 23-24; Midr. Zuṭa to Cant., ch. 1, p. 9b; Otiyyot d'R. Akiba, version 2, p. 14b; Yellinek, Bet ha-Midrash, vol. 3, p. 74.

485. Yerush. Ma'aser Sheni, ch. 5, p. 56a.

486. *Cf.* Mishnah, Sheḳalim, ch. 6, M. 4, p. 49b, ed. Krotoshin; Middot, ch. 2, M. 5-6, ed. Wilna; Tosefta, Yom ha-Kippurim, ch. 2, sec. 7; Mekil. d'R. Ishmael, Beshallaḥ, p. 51b; Talmud, Yoma 38b; Yerush. Sheḳalim, ch. 6, p. 49c, ed. Krotoshin; Yerush. Horayot, ch. 3, p. 47c; Midr. Numb. R. ch. 15, sec. 10; Midr. Tanḥ., Beha'aloteka, sec. 11, ed. B.; Midr. Tehillim, ch. 36, sec. 6, ed. B.; ch. 87, sec. 3; Midr. Leḳaḥ Ṭob, Teẓawweh, p. 94a; Midr. Aggadah to the Pentateuch, end of Wayaḳhel, p. 189; Pesiḳta R., 8, p. 29a; Pesiḳta d'R. Kahana, p. 144b.

487. *Cf.* Tamid, ch. 7, end of Mishnah 3; Sifre Wezot ha-Berakah, sec. 354, p. 147a; Talmud, Bekorot 53b; Midr. Levit R., ch. 2, sec. 2; ch. 37, end of sec. 4; Midr. Numb. R., ch. 17, sec. 4; Midr. Tanḥ., Wayera, sec. 3, ed. W.; Teẓawweh, sec. 15, ed. W.; Addition to Shelaḥ, sec. 21, ed. B.; Re'eh, sec. 17, ed. B.; Midr. Tehillim, ch. 43, sec. 1, ed. B.; Pesiḳta d'R. Kahana, p. 100a; Midr. ha-Gadol, Yitro, p. 240; Midr. Samuel, ch. 19, p. 30a; Midr. Konen, p. 5; Yellinek, Bet ha-Midrash, vol. 3, p. 69; Aptowitzer, The Heavenly Temple According to the Aggadah, reprint of an article in the second volume of the Tarbiẓ, p. 18.

488. Additional Service for New Year, in Singer's Daily Prayer Book, p. 254.

489. Midr. Levit. R., ch. 9, sec. 7; ch. 27, sec. 12; Midr. Tanḥ., Ẓaw, sec. 7, ed. W.; Emor, sec. 19, ed. B.; Midr. Aggadah to the Pentateuch, Ẓaw, p. 15; Midr. Tehillim, ch. 56, sec. 4, ed. B.; ch. 100, sec. 4, ed. B.; ch. 100, p. 139a, ed. W.; Pesiḳta Zuṭarti, Ẓaw, p. 11a; *cf.* Talmud, Megillah 18a; Midr. Numb. R., ch. 21, sec. 21; Midr. Tanḥ., Pineḥas, sec. 12, ed. B.; Midr. Tehillim, ch. 95, sec. 1, ed. B.

490. Tosefta, 'Erubin, ch. 11, sec. 10.

491. The Sibylline Books, Book III, p. 392.

492. Midr. Deutr. R., ch. 5, sec. 3; *cf.* Talmud, Sanh. 43b; Midr. Levit. R., ch. 9, sec. 2; Midr. Tanḥ., Shemini, sec. 4, ed. W.; Midr. Leḳaḥ Ṭob, Teẓawweh, p. 94a.

493. *Cf.* Nispaḥim l'Seder Eliyahu Zuṭa, Pirḳe ha-Yeridot, ch. 3, p. 56.

494. Megillat Ta'anit, ch. 12, p. 34a; Midr. Cant. R., ch. 4, to verse 4, sec. 6, p. 25b; Midr. Tanḥ, Wayeẓe, sec. 9, ed. B.; Ki Tissa, sec. 13, ed. W.; Wayaḳhel, sec. 6, ed. B.; Midr. Tehillim, ch. 90, sec. 18, ed. B.; Midr. Aggadah to the Pentateuch, Terumah, p. 167; Pesiḳta R., 27, p. 134a; 28, p. 135a; Aggadat Shir ha-Shirim, p. 107; Seder Eliyahu R., ch. 18, p. 95; Midr. ha-Gadol, Bereshit, col. 130; Bo. p. 76; Midr. Zuṭa to Cant., ch. 2, p. 12a; Bet ha-Midrash by Yellinek, vol. 3, pp. 74-75; p. 188; *cf.* Talmud, Zebaḥim 118b; Midr. Gen. R., ch. 56, sec. 2; Midr. Samuel, ch. 19, p. 29b; Aptowitzer, The Heavenly Temple According to the Aggadah, reprint of an article in the second volume of the Tarbiẓ, pp. 31-33.

495. Mekil. d'R. Shimeon, Beshallaḥ, p. 70; Midr. ha-Gadol, Beshallaḥ, p. 166.

495a. Is. 2, 2; Midr. Tehillim, ch. 50, sec. 1, ed. B.; *cf.* Treatise Soferim, ch. 14, sec. 12.

496. Is. 2, 3; Tosefta, Menaḥot, ch. 13, sec. 23; Talmud, Pesaḥim 88a; Midr. ha-Gadol, Wayishlaḥ, col. 547-548; *cf.* Aggadat Shir ha-Shirim, pp. 34-35; Midr. Zuṭa to Cant., ch. 3, p. 14a.

497. The Book of Enoch, ch. 90, p. 260.

498. Midr. Gen. R., ch. 69, sec. 7; Midr. Exod. R., ch. 15, sec. 1; Midr. Cant. R., ch. 2, to verse 13, sec. 3; Midr. Tanḥ., Wayera, sec. 3, ed. W.; Pesiḳta R., 40, p. 169b; Midr. ha-Gadol, Beshallaḥ, p. 166; *cf.* Bet ha-Midrash by Yellinek, vol. 3, p. 67.

498a. Midr. Tehillim, ch. 29, sec. 2, ed. B.; *cf.* Sifre, Beha'aloteka, sec. 77, p. 20a; Midr. Numb. R., ch. 13, sec. 2.

499. Morning Service, in Singer's Daily Prayer Book, p. 55.

500. Pirḳe d'R. Eliezer, ch. 51.

501. *Cf.* Yerush. Yoma, ch. 3, p. 41a; Yerush. Sheḳalim, ch. 5, p. 49a, ed. Krotoshin; Midr. Cant. R., ch. 3, to verse 6, sec. 4.

502. Midr. Tanḥ., Mishpaṭim, sec. 3, ed. W.

503. Is. 28, 16-17; Midr. Deutr. R., ch. 3, sec. 13; *cf.* Levit. R., ch. 17, sec. 7.

504. Kallah R., at end of ch. 8.

505. *Cf.* Midr. Exod. R., ch. 25, sec. 8; Midr. Numb. R., ch. 9, sec. 49; Midr. Tehillim, ch. 92, sec. 11, ed. B.; ch. 138, sec. 2; Sa'adiah's commentary to Cant., at the end, pp. 131-132, in Wertheimer's Gaon ha-Geonim, Jerusalem 1925; Ṭur Oraḥ Ḥayyim, at end of sec. 122.

506. Midr. Gen. R., ch. 2, sec. 5; ch. 56, sec. 10; ch. 65, sec. 23; Midr. Exod. R., ch. 36, end of sec. 1; Bet ha-Midrash by Yellinek, vol. 3, p. 69; *cf.* Midr. Levit. R., ch. 31, sec. 11.

507. Sanh. 100a; Yerush. Sheḳalim, ch. 6, p. 50a, ed. Krotoshin; *cf.* Pesiḳta R., 33, p. 156b; Yellinek, Bet ha-Midrash, vol. 3, p. 68; vol. 6, p. 118.

508. Abot d'R. Nathan, version 2, end of ch. 5, pp. 9b-10a; *cf.* Treatise Soferim, ch. 19, sec. 9; Midr. Levit. R., ch. 1, sec. 2; Midr. Numb. R., ch. 8, sec. 1; Midr. Tanḥ., Lek Leka, sec. 15, ed. W.; sec. 19, ed. B.; Re'eh, sec. 17, ed. B.; Pesiḳta d'R. Kahana, p. 100a.

509. The Book of Jubilees, ch. 4, p. 19.

510. The Sibylline Books, Book V, p. 405.

511. *Cf.* Sifre Zuṭa, p. 57; Talmud, Yoma 5b; Yerush. Horayot, ch. 3, p. 47c; Midr. Exod. R., ch. 19, sec. 4; Midr. Levit. R., ch. 2, sec. 2; Midr. Numb. R., ch. 14, sec. 13; Midr. Leḳaḥ Ṭob, Teẓawweh, p. 96a; Midr. Tehillim, ch. 87, sec. 6, ed. B.; Midr. Samuel, ch. 19, p. 30a.

512. *Cf.* Tosefta, Ta'anit, ch. 4, sec. 9; Tosefta, 'Arakin, ch. 2, sec. 7; Talmud, Yoma 5b; 'Arakin 13b; Yerush. Yebamot, ch. 8, p. 9d; Yerush. Ḳiddushin, ch. 4, p. 65d; Midr. Levit. R., ch. 2, sec. 2; Midr. Numb. R., ch. 15, sec. 11; Midr. Tanḥ., Beha'aloteka, sec. 12, ed. B.; Midr. Tehillim, ch. 36, sec. 6, ed. B.; ch. 87, sec. 3 and 6; Pesiḳta d'R. Kahana, p. 144b; Midr. ha-Gadol, Beshallaḥ, p. 177; Midr. Samuel, ch. 19, p. 30a; We-Hizhir, Teẓawweh, p. 100a-b.

513. Exod. 19, 6; Mekil. d'R. Shimeon, Yitro, p. 95; Midr. ha-Gadol, Yitro, pp. 204-205.

514. *Cf.* also Yerush. Megillah, ch. 2, p. 73b.

515. Midr. Gen. R., ch. 80, sec. 1.

516. Mal. 2, 7.

517. Job 10, 22; Midr. Exod. R., ch. 38, sec. 3.

518. Midr. Tanḥ., Lek Leka, sec. 4, ed. W.; sec. 5, ed. B.; Naso, sec. 18, ed. W.; Pesiḳta R., 5, p. 22b; *cf.* Midr. Deutr. R., ch. 1, sec. 9.

519. Ezek. 36, 25; Midr. Levit. R., ch. 15, sec. 9; Midr. Tanḥ., Ḥuḳḳat, sec. 28, ed. B.; Pesiḳta d'R. Kahana, p. 41b; *cf.* Abot d'R. Nathan, version 1, ch. 34, p. 50b.

519a. Abraham Lincoln's Peoria Speech, October 16, 1854.

520. Midr. Lament. R., ch. 1, sec. 41; Midr. Tanḥ., Emor, sec. 3, ed. W.; Midr. Samuel, end of ch. 24, p. 39b.

521. Midr. ha-Gadol, Bereshit, col. 130; *cf.* Beshallaḥ, p. 177.

522. *Cf.* Megillah 18a; Midr. Gen. R., ch. 56, sec. 2; Midr. ha-Gadol, Wayera, col. 320-321; Shemot, pp. 42-43.

523. Zeph. 3, 9.

524. Midr. Tehillim, ch. 66, sec. 1, ed. B.

525. *Cf.* Mishnah, Berakot ch. 1, M. 5; Mishnah, Tamid, end of ch. 7, Mishnah 4; Mekil. d'R. Shimeon, Beshallaḥ, p. 57; Sifre, Re'eh, sec. 130, p. 101a; Ha'azinu, sec. 333, p. 140b; Talmud, Sanh. 43b; 91b; Yerush. Megillah, ch. 2, p. 73a; Abot d'R. Nathan, version 1, ch. 1, p. 4a; Treatise Soferim, ch. 18, sec. 1; Midr. Gen. R., ch. 6, sec. 6; Midr. Levit. R., ch. 9, sec. 7; ch. 27, sec. 12; Midr. Deutr. R., ch. 7, sec. 1; Midr. Eccles. R., ch. 1, to verse 7, sec. 7; to verse 9, sec. 1; Midr. Cant. R., ch. 4, to verse 4, sec. 3, p. 25a, ed. Wilna; Midr. Tanḥ., Bereshit, sec. 25 and 32, ed. B.; Ẓaw, sec. 7, ed. W.; Emor, sec. 19, ed. B.; Midr. Aggadah to the Pentateuch, Ẓaw, p. 15; Midr. Tehillim, ch. 9, sec. 5, ed. B.; ch. 56, sec. 4, ed. B.; ch. 100, sec. 4, ed. B.; ch. 100, p. 139a, ed. W.; ch. 106, sec. 2, ed. B.; ch. 118, sec. 8 and 14, ed. B.; Pesiḳta d'R. Kahana, pp. 181b-182a, 201a; Midr. Hallel, pp. 1, 5, 14, 42; Pesiḳta Zuṭarti, Ẓaw, p. 11a.

526. Midr. Hallel, p. 4.

527. Is. 65, 24; Midr. Exod. R., ch. 21, sec. 3; Midr. Tanḥ., Mishpaṭim, sec. 16, ed. W.; Emor, sec. 23, ed. B.

528. Is. 30, 19; Midr. Tanḥ., Mishpaṭim, sec. 9, ed. B.

529. Ps. 91, 15; Midr. Tehillim, ch. 91, sec. 8, ed. B.

530. Sukkah 52a; Yerush. Sukkah, ch. 5, p. 55b; Midr. Gen. R., ch. 48, sec. 11; Midr. Exod. R., ch. 46, sec. 4; Midr. Deutr. R. ch. 2, sec. 30; Midr. Tanḥ., Yitro, sec. 17, ed. W.; Ḳedoshim sec. 14, ed. B.; Midr. Aggadah to the Pentateuch, Terumah, p. 168; end of Ḳedoshim, p. 50; Seder Eliyahu R., ch. 2, p. 7.

531. Ezek. 36, 26; Yerush. Yoma, begin. of ch. 4, p. 41b; Midr. Exod. R., ch. 41, end of sec. 7; Midr. Numb. R., ch. 15, sec. 16; ch. 17, sec. 6; Midr. Deutr. R., ch. 6, sec. 14; Midr. Eccles. R., ch. 9, to verse 15, sec. 8; Midr. Tanḥ., Bereshit, sec. 40, ed. B.; Ki Tissa, sec. 13; Wayiḳra, sec. 12; Ḳedoshim, sec. 15; Beha'aloteka, sec. 19; Shelaḥ, sec. 31; Addition to Ḥukḳat, sec. 1, ed. B.; 'Eḳeb, sec. 11, ed. W.; Midr. Aggadah to the Pentateuch, Wayiḳra, p. 9; Pesiḳta d'R. Kahana, p. 165a; Aggadat Bereshit, ch. 23, p. 47; Midr. ha-Gadol, Miḳḳeẓ, col. 637-638.

532. Midr. Deutr. R., ch. 2, sec. 30; Midr. Tanḥ., Bereshit, sec. 40, ed. B.; Ki Tissa, sec. 13; Wayiḳra, sec. 12; Ḳedoshim, sec. 14 and 15; Midr. Aggadah to the Pentateuch, end of Ḳedoshim, p. 50.

533. Midr. Gen. R., ch. 89, sec. 1.

534. Midr. Levit. R., ch. 30, sec. 3; Midr. Tanḥ., Addition to Ḥukḳat, sec. 1, ed. B.

535. Yerush. Yoma, begin. of ch. 4, p. 41b; Midr. Gen. R., ch. 34, sec. 15.

536. Pirḳe d'R. Eliezer, end of ch. 29.

537. *Cf.* Talmud. Sukkah 52a; Midr. Eccles. R., ch. 2, to verse 1, sec. 1; Midr. Tanḥ., Wayishlaḥ, sec. 10, ed. W.; Aggadat Bereshit, ch. 23, p. 47; Pesiḳta R., 37, p. 163a; Seder Eliyahu R., ch. 3, p. 14; Pesiḳta Zuṭarti, Shelaḥ, p. 50b; Yellinek, Bet ha-Midrash, vol. 6, p. 120; Wertheimer, Oẓar Midrashim, p. 46; *cf.* also, The Assumption of Moses, ch. 10, p. 421.

538. Is. 11, 9.

539. Jer. 31, 34; Midr. Exod. R., ch. 21, sec. 3; ch. 38, sec. 3; Midr. Deutr. R., ch. 6, sec. 14; Midr. Tanḥ., Bemidbar, sec. 20, ed. B.; 'Eḳeb, sec. 11, ed. W.; Midr. ha-Gadol, Miḳḳeẓ, col. 637-638; *cf.* Yerush. Sheḳalim, at end of ch. 3, p. 47c, ed. Krotoshin; Seder Eliyahu R., ch. 2, p. 7; We-Hizhir, Yitro, p. 36b.

540. Midr. Gen. R., ch. 95, sec. 3; Midr. Eccles. R., ch. 2, to verse 1, sec. 1; Midr. Tanḥ., Wayiggash, sec. 12, ed. B.; Ki Tabo, sec. 4, ed. W.; Pesiḳta d'R. Kahana, p. 107a.

541. The Book of Jubilees, ch. 23, p. 49.

542. Zeph, 3, 9; Midr. Tanḥ., Noaḥ, sec. 19, ed. W.

543. Pirḳe d'R. ha-Ḳadosh, p. 30a.

544. Sifre, Wezot ha-Berakah, sec. 343, p. 143a.

545. Yerush. Shebi'it, end of ch. 4, p. 35c; Abot d'R. Nathan, version 2, ch. 43, p. 60b; Midr. Gen. R., ch. 2, sec. 4; Midr. Numb. R., ch. 13, sec. 11; Midr. Ruth R., ch. 7, sec. 2; Menorat ha-Maor by R. Isaac Aboab, ch. 311; *cf.* Sifre, Ha'azinu, sec. 310, p. 134a; Midr. Tehillim, begin. of ch. 21, p. 64a-b, ed. W.; Midr. ha-Gadol, Wayishlaḥ, col. 547-548; Sefer Ḥasidim by R. Judah He-Ḥasid, sec. 939, p. 244, Zitamir 1857.

546. *Cf.* Megillah 6a.

547. Amos 8, 11; Midr. Gen. R., ch. 25, sec. 3; ch. 40, sec. 3; ch. 64, sec. 2; Midr. Ruth R., ch. 1, begin. of sec. 4; Midr. Samuel, ch. 28, p. 44a; Midr. ha-Gadol, Wayeẓe, col. 466; Miḳḳeẓ, col. 641-642; Midr. Hallel, p. 13.

548. Amos 8, 12.

549. Is. 44, 3; Midr. Aggadah to the Pentateuch, 'Eḳeb, p. 188; *cf.* Tosefta, 'Eduyot, ch. 1, sec. 1; Talmud, Shab., 138b.

550. *Cf.* Treatise Soferim, ch. 19, end of sec. 12; Landshuth, Seder Biḳḳur Ḥolim, Part I, p. 61, ed. Berlin 1867.

551. Is. 24, 23; Midr. Tanḥ., Shemot, sec. 21, ed. B.; sec. 24, ed. W.; Midr. Tehillim, ch. 119, sec. 43, ed. B.; *cf.* Midr. Tanḥ., Shemot, sec. 29, ed. W.

552. Ezek. 36, 27; Midr. Numb. R., ch. 17, sec. 6; Midr. Tanḥ., Shelaḥ, sec. 31, ed. B.

553. Midr., Tanḥ., Noaḥ, sec. 3 and 12, ed. W.; Wayaḳhel, sec. 6; Midr. Tehillim, ch. 119, sec. 34, ed. B.; *cf.* Midr. Levit. R., ch. 13, sec. 2; Midr. Eccles. R., ch. 1, to verse 9, sec. 1; Midr. Tanḥ., Shemini, sec. 14, ed. B.; Midr. Aggadah to the Pentateuch, end of Shemini, p. 27; Mashmi'a Yeshu'ah by R. Isaac Abravanel, p. 38a.

554. *Cf.* 'Ab. Zarah 2a-3b; Yerush. 'Ab Zarah, ch. 2, p. 40c; Midr. Tanḥ., Shofeṭim, sec. 9, ed. B.; Midr. Tehillim, ch. 21, sec. 1, ed. B.; Midr. ha-Gadol, Wayishlaḥ, col. 547-548.

555. *Cf.* Tosefta 'Eduyot, ch. 1, sec. 1; Mekil. d'R. Ishmael, Bo, p. 13a; Sifre, 'Eḳeb, sec. 48, p. 84b; Talmud, Shab. 138b; Midr. Leḳaḥ Ṭob, Bo, p. 33b.

556. *Cf.* Talmud, Yebamot 102a; Menaḥot 45a; Abot d'R. Nathan, version 1, ch. 34, p. 51a; version 2, ch. 37, p. 49b; Midr. Gen. R., ch. 98, sec. 9.

557. *Cf.* Midr. Numb. R., ch. 19, sec 6; Midr. Eccles. R., ch. 11, to verse 8, sec. 1; Midr. Tanḥ., Ḥuḳḳat, sec. 24, ed. B.; Pesiḳta R., 14, p. 64a-b; Pesiḳta d'R. Kahana, p. 39a-b; p. 55a; Midr. Tehillim, ch. 146, sec. 5, ed. B.; Midr. Aggadah to the Pentateuch, Terumah, p. 167; Aggadat Bereshit, ch. 70, p. 137.

558. Yerush., Ḥagigah, ch. 2, p. 77d; *cf.* Babyl. Talmud, Pesaḥim 50a; Ḥagigah 14a.

559. *Cf.* Midr. Tannaim to Deutr., p. 114; Talmud, Niddah 61b; Midr. Levit. R., ch. 13, sec. 3; Midr. ha-Gadol, Noaḥ, col. 176.

560. *Cf.* Midr. Tehillim, ch. 146, sec. 4 and 5, ed. B.; Otiyyot d'R. Akiba, version 2, p. 16b; Yeshu'ot Meshiḥo by R. Isaac Abravanel, division 4, ch. 3, p. 48a-b; Reifmann, Bet Talmud, vol. 3, pp. 333-334; Buber, Bet Talmud, vol. 4, pp. 54-55; I. M. Guttmann, Beḥinat Kiyyum ha-Miẓwot, pp. 75-78.

561. Midr. Tehillim, ch. 73, sec. 4, ed. B.

562. *Cf.* Yerush. Megillah, ch. 1, p. 70d; Aggadat Esther, ch. 9, p. 40a-b; The Responsa of RaDBaZ, vol. 2, sec. 666, Venice 1743.

563. Midr. Numb. R., ch. 21, sec. 25; Midr. Tanḥ., Pineḥas, sec. 17, ed. B.; Midr. Aggadah to the Pentateuch, Ki Tissa, p. 181; Midr. Leḳaḥ Ṭob, Bo, p. 31b.

564. *Cf.* Aggadat Esther, ch. 6, p. 33a; ch. 9, p. 40a-b; Midr. Mishle, ch. 9, to verse 2, p. 31a; Responsa of RaSHBa, sec. 93, Vienna 1812; Responsa of RaDBaZ, vol. 2, sec. 828, Venice 1743.

565. Joel 3, 1; Midr. Levit. R., ch. 1, sec. 14; Midr. Tanḥ., Miḳḳeẓ, sec. 2, ed. W.; sec. 4, ed. B.; Midr. Tehillim, ch. 14, sec. 6, ed. B.; *cf.* Mekil. d'R. Shimeon, Beshallaḥ, p. 52; Talmud, Sanhedrin 91b.

566. Midr. Cant. R., ch. 4, to verse 11, sec. 1; Midr. Ruth R., Introd., sec. 2; Midr. Eccles. R., ch. 1, to verse 11, sec. 1.

567. Midr. Tanḥ., Wa'era, sec. 5, ed. B.; Midr. Tehillim, ch. 17, sec. 13, ed. B.; Aggadat Bereshit, ch. 23, p. 47; ch. 68, p. 134; Midr. ha-Gadol, Wayishlaḥ, col. 534; *cf.* Otiyyot d'R. Akiba, version 2, p. 18b.

568. *Cf.* Midr. Gen. R., ch. 12, sec. 6; ch. 95, sec. 1; Midr. Exod. R., ch. 15, sec. 22; Midr. Levit. R., ch. 30, sec. 3; Midr. Numb. R., ch. 13, sec. 12; ch. 23, sec. 4; Midr. Tanḥ., Bereshit, sec. 18, ed. B.; Ḥayye Sarah, sec. 3, ed. W.; Wayiggash, sec. 8, ed. W.; sec. 9, ed. B.; Mezora', sec. 7, ed. B.; Masse'e, sec. 3, ed. W.; Aggadat Bereshit, ch. 79, p. 151; Midr. Leḳaḥ Ṭob, Bereshit, p. 9b; Midr. ha-Gadol, Bereshit, col. 65-66; Noaḥ, col. 156-157; Pirḳe d'R. Eliezer, chapters 45 and 51.

569. Is. 65, 17; Midr. Aggadah to the Pentateuch, Peḳude, p. 190; Midr. Wayosha', ch. 22, pp. 31-33; *cf.* Midr. Exod. R., ch. 15 sec, 21; Midr. Eccles. R., ch. 3, to verse 15, sec. 1; Midr. Tanḥ., Bereshit, sec. 20, ed. B.; Niẓẓabim, sec. 4, ed. W.; Midr. Tehillim, ch. 104, sec. 24, ed. B.; Wertheimer, Oẓar Midrashim, p. 46.

570. Kallah R., at end of ch. 8.

571. Midr. ha-Gadol, Shemot, p. 29; Otiyyot d'R. Akiba, version 2, pp. 11a and 15b; *cf.* Midr. Deutr. R., ch. 11, begin. of sec. 10; Aggadat Bereshit, ch. 23, p. 47.

572. Midr. ha-Gadol, Bereshit, col. 65.

573. IV Ezra, ch. 6, pp. 576-577.

574. *Ibid.*, ch. 7, p. 590.

575. *Cf.* Mark 4, 11; Luke 17, 20-21; John 3, 5.

576. *Cf.* Luke 10, 23-24; Mark 9, 1; 12, 34.

577. *Cf.* Luke 8, 1; 11, 20; Acts 14, 22.

578. I Corinthians 15, 50.

579. *Cf.* also, I Corinthians 6, 9-10.

580. Singer's Daily Prayer Book, Morning Service, pp. 76-77.

581. Midr. Esther R., ch. 1, sec. 13; *cf.* Sifre Beha'aloteka, sec. 78, p. 20b; Sifre Zuṭa, p. 57; Abot d'R. Nathan, version 2, ch. 45, p. 63a; Midr. Numb. R., ch. 14, sec. 13; Aggadat Bereshit, ch. 83, p. 160; Midr. Tehillim, ch. 5, sec. 4, ed. B.; ch. 57, sec. 3; ch. 75, sec. 5; ch. 76, sec. 3; Midr. Samuel, ch. 19, pp. 51b, 52b; Midr. Mishle, at end of ch. 19, pp. 43b-44a; Midr. ha-Gadol, Beshallaḥ, p. 177.

582. Aggadat Bereshit, end of ch. 72, p. 141; *cf.* Midr. Levit. R., ch. 2, sec. 2; Midr. Tehillim, ch. 92, sec. 10, ed. B.; Midr. Samuel, ch. 19, p. 30a; We-Hizhir, Teẓawweh, p. 100a-b.

583. Midr. Samuel, ch. 19, p. 31a.

584. Midr. Tehillim, ch. 18, sec. 36, ed. B.

585. Zeph. 3, 9; Midr. Gen. R., ch. 88, sec. 7.

586. Berakot 9b; 58a; Yerush. Nazir, ch. 7, p. 56a.

587. *Cf.* Seliḥot for the Day preceding New Year, p. 266; Midr. ha-Gadol, Bereshit, col. 130.

588. The Psalms of Solomon, ch. 17, pp. 649-651.

589. *Cf.* Sifre, Beha'aloteka, sec. 92, p. 25b; Talmud, Sanh. 92a; Midr. Exod. R., ch. 5, sec. 12, ed. Wilna; Midr. Tanḥ., Wayiggash, sec. 7, ed. W.; Shemot, sec. 26, ed. B.

590. Mekil. d'R. Shimeon, Beshallaḥ, p. 70; Sifre, Wa'eṯḥanan, sec. 31, p. 73a; Midr. Tanḥ., Wayishlaḥ, sec. 30, ed. B.; Midr. ha-Gadol, Beshallaḥ, p. 167.

591. Is. 33, 22; Midr. Deutr. R., ch. 5, sec. 11.

592. Midr. Tehillim, ch. 98, sec. 2, ed. B.; ch. 147, sec. 2.

593. Is. 2, 17; Mekil. d'R. Shimeon, Beshallaḥ, pp. 57-58; Talmud, Sanh. 97a-b; Midr. Gen. R., ch. 77, sec. 1; Teshubot Ha-Geonim, Asaf, p. 245; Seliḥot for the Day preceding Rosh ha-Shanah, pp. 267-271.

594. *Cf.* Midr. Numb. R., ch. 14, sec. 3.

595. Midr. Tanḥ., Shofeṭim, sec. 8, ed. B.

596. Midr. Tehillim, ch. 48, sec. 2, ed. B.

597. Talmud, Pesaḥim 50a.

598. Is. 64, 3; Midr. Tanḥ., Bereshit, sec. 1, ed. W.

599. Midr. Esther R., ch. 1, sec. 4.

600. Singer's Daily Prayer Book, Service for New Year, pp. 239-241

601. Singer's Daily Prayer Book, The Burial Service, p. 321.

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